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THESIS

SECONDARY EDUCATION IN FRANCE  
SINCE THE WORLD WAR

Submitted by  
F. Champlin Webster, Jr.  
(A.B., Dartmouth, 1928)

In partial fulfillment of requirements for the  
degree of Master of Education

1932

First reader - Dr. J. B. Davis, Professor of Education, Boston University  
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School of Education  
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## INTRODUCTION

The attempt of this thesis is signified by its title, FRENCH SECONDARY EDUCATION SINCE THE WORLD WAR. The study was undertaken at the suggestion of Professor Jesse B. Davis, of the School of Education, Boston University. It is the purpose of the writer to show to just what extent French secondary education has changed since the World War; what the reasons for these changes have been, and what the trend of future development will follow. Necessarily there must be some references to periods prior to 1919, but an endeavor will be made to make subservient all material not pertinent.

The writer has been a student of French for a number of years and along with his teaching of the subject in secondary schools has developed an interest in French secondary education. A meagre understanding of French people, their hopes and aspirations was obtained by a short visit to Paris and its environs in the summer of 1929, but unfortunately the time was not right for visiting schools. Thus the information herein put forward must necessarily be of a second-hand nature, gained through reading rather than through a personal contact -- which makes one more free to speak authoritatively.

The nature of the study, then, has been through the medium of English and French writing available in this country. Many books on French education prior to the War were published, both in French and in English. Since that time little has appeared in English, but the amount published recently in French has been of great value.







In order to lay a foundation for the study, the following sources were used:

- a) Magazine articles written in the French language;
- b) Magazine articles in English;
- c) Reference material found in Lawrence Hall, School of Education, Harvard University;
- d) Books of historical value, both in French and in English, in the Boston Public Library;
- e) Personal property dealing with the subject loaned by Professor Davis;
- f) Articles secured from the Secretariat of the League of Nations in 1929;
- g) Frequent discussions with my former French teachers and professors who have kept in constant touch with the problems of French education.

The writer wishes to express his appreciation to Professor Jesse B. Davis of the School of Education for his helpful suggestions when a subject was being chosen, for criticizing the outline, helping with the bibliography, and furnishing material dealing with the subject.

The writer also wishes to thank Dr. J. F. Abel, Associate Specialist of Foreign Education, for sending a bibliography on French Secondary Education issued by the Bureau of Education, March 21, 1929, and for his own article entitled:

"A Study of the Requirements for the Degrees of Bachelier, Licence-in-Letters, and Aggregation Granted by Secondary Schools and Universities in France."

The writer has taken the liberty of reproducing this monograph in APPENDIX B and has made frequent references to



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lowing sources were used:

- a) Magazine articles written in the French language;
- b) Magazine articles in English;
- c) Reference material found in Lawrence Hall, School of Education, Harvard University;
- d) Books of historical value, both in French and in English, in the Boston Public Library;
- e) Reports, properly dealing with the subject located by personal visits;
- f) Articles secured from the Department of the State of California in 1945;
- g) Personal discussions with my former French teachers and professors and have kept in constant touch with the French of French education.

The author wishes to express his appreciation to Professor Anne E. Davis of the School of Education for his helpful suggestions when a subject was being chosen, for criticism and advice, helping with the bibliography, and everything else that dealing with the subject.

The writer also wishes to thank Dr. A. E. Abel, Associate Specialist of Foreign Education, for sending a bibliography of French Secondary Education issued by the Bureau of Education, March 21, 1945, and for his own article entitled:

"A Study of the Requirements for the Degree of Bachelor of Science in Education, and a comparison of the requirements of the French and American schools."

The writer has taken the liberty of paraphrasing this material in Chapter II and has made frequent references to



its contents throughout the thesis.

APPENDIX A, a translation of an oration delivered at an alumni banquet at Lycée Michelet, February 3rd, 1927, has been added to the thesis as presenting a typical picture of the lycée. References have also been made to it at various points in the thesis proper.

To his former teacher and friend, Miss Margaret F. Berton, the writer is greatly indebted for suggestions and helpful criticisms of the translations of articles occurring in INTERNATIONAL EDUCATION REVIEW, Vols. I, II, & III, 1931/32. These articles appear in the following chapters:

Chapter V: REFORMS SINCE THE WORLD WAR

Chapter VIII: SECONDARY EDUCATION FOR GIRLS

Chapter X: THE FRENCH SECONDARY SCHOOL TEACHER

Chapter XII: PRESENT PHILOSOPHY OF FRENCH EDUCATION

It seemed best to translate these articles inasmuch as the resumes of the articles, given in English, seemed so inadequate. Translation revealed, in some instances, that the resume was not only incomplete, but not exactly what the article said.

Perhaps a resume of the articles as translated by the writer would have been sufficient, but it is his contention that "esprit francais" which he has tried to preserve would have been lost. Cognizant of the difficulties in presenting a translation which approximates English, the writer has tried to explain in terms of our own educational terminology the French secondary system of education.



its contents throughout the thesis.

APPENDIX A, a translation of an article delivered

at an annual meeting of the American Psychological Association, February 27, 1937.

has been added to the thesis as presenting a typical example

of the type. References have also been made to it at various

points in the thesis proper.

To his former teacher, and friend, Miss Margaret E. Burton,

the writer is greatly indebted for suggestions and help.

Contents of the translation of articles concerning in

INTERNATIONAL JOURNAL OF EDUCATION, Vols. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

These articles appear in the following order:

Chapter V: KNOWLEDGE AND THE WORLD VIEW

Chapter VII: KNOWLEDGE AND THE WORLD VIEW

Chapter VI: THE THEORY OF KNOWLEDGE

Chapter VIII: KNOWLEDGE AND THE WORLD VIEW

It should be noted that the articles are arranged in the

order of the articles, given in English, and not in the order

of the translation. In some instances, the name of the

author is given, but not exactly with the article title.

Perhaps a review of the articles as translated by the

writer would have been sufficient, but it is his intention

that "special interest" which he has tried to preserve would have

been lost. Therefore of the difficulties in presenting a trans-

lation which represents English, the writer has tried to

explain in some of the introductory paragraphs the reasons

for the manner of translation.



## CHAPTER I

### THE EFFECT OF THE WORLD WAR UPON FRENCH EDUCATION



CHAPTER I

THE HISTORY OF THE UNITED STATES



THE EFFECT OF THE WORLD WAR ON FRENCH SECONDARY EDUCATION

No strong nationalist patriot has ever read the story, *La Derniere Class*, without feeling the emotions of that teacher as he taught his "last class". Never again were the children of Alsace-Lorraine to speak French officially. German was to be the spoken language of the classroom, the spoken language of the new German provinces. The French in these "stolen provinces" were to lose their identity as Frenchmen and become Germans, at least that was the intention of the conquerer.

Despite her well directed efforts, Germany was not successful. The people of Alsace-Lorraine refused to be assimilated. Although German became the official language, every French child was taught his native tongue in spite of the penalties impending for those parents who were found out. Thus even the spread of forty-eight years found the people of Alsace-Lorraine still French and at the peace treaty of Versailles they were happy to be restored to *la belle France* once more.

What a difference of feeling at the end of the World War in 1918 as compared with that in 1870. "The War (the World War) ended for France with a feeling of complete victory after serious danger. Although France had shown the moral power of withstanding a terrible blow, it seemed wise for the future to anchor French education still more in French traditions; to unify and vitalize the energies which Romance culture can give; and to exclude Germanic elements from French history, literature and spiritual life at large; in a word, to make France appear the immediate heir, the custodian, and transmitter



THE HISTORY OF THE WORLD AT THE PRESENT MOMENT

No other historical period has ever seen the story.

The English have, without losing the position of their  
leader as we found his "last class". Never again were  
the children of France-born to speak French officially.  
There was to be the spoken language of the classroom. The  
spoken language of the new nation was English. The French in  
these "English provinces" were to lose their identity as  
Frenchmen and become English. At least that was the intention  
of the conqueror.

English did not attempt to force French to be  
English. The people of France-born were allowed to be  
English. At home French became the official language.  
Every French child was taught his native tongue in spite of  
the penalties inflicted for those parents who were found out.  
Thus even the smallest of forty-eight years found the people of  
France-born still French and of the French treaty of  
Versailles they were happy to be restored to the French  
of the north.

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to another French domination will come to French tradition;  
to unity and vitality the English which dominate culture can  
give; and to exclude Germanic elements from French history,  
literature and spiritual life as France; in a word, to make  
France support the immediate help, the constitution, and the



of classical civilizations. In order to identify classical and French culture, it became necessary to draw a sharp line between primary education which was to prepare for practical life, and secondary education, which should give an insight into the Graeco-Roman civilization."<sup>1</sup> & 2

At the close of the disaster of 1870, France did not lay the blame of her inability to cope with Germany upon the government then in power, but upon her educational system. Thus it was that the government took a more active part in education than ever before. Now at the close of the World War, exultant in victory, she felt the urge to raise French culture to a higher level. "The Great War not only helped to bring to a focus all the questions that education was to solve, but conduced to a clearer recognition of the meaning of democracy, of human worth and of nationalism, and, if with less clarity and precision perhaps, has added another question, that of the relations of nations to each other."<sup>3</sup>

Immediately after the War, Germany began to make changes in her educational system, England was talking about it, and the United States had been making changes even during the War. In fact, the United States was noted for a "science of education." French pride would not allow her to permit her educational system to stand still. "The catastrophe of the World War everywhere directed criticism against the traditional culture imparted in secondary schools."<sup>3</sup>

- 
1. Fritz Kellermann, "The Effect of the World War on European Education", Harvard Bulletins in Education, Number XIII.
  2. A definition of the terms Primary and Secondary schools as applying to the French system will be taken up in detail in Chapter II. The influence of Graeco-Roman civilization is discussed in Chapter XII.
  3. Isaac L. Kandel, "The Reform of Secondary Education in France," p. 1, Introduction.



of classical civilization. In order to identify classical  
and French culture, it became necessary to draw a sharp line  
between the two. Education was to prepare for practical  
life, and secondary education, which should give an insight  
into the French-Spanish civilization. V. 2

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In fact, the United States was noted for a "balance of educa-  
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tional system to stand still. "The catastrophe of the World  
War everywhere directed attention to the traditional  
culture imparted in secondary schools."

1. After the war, the effect on the world war on European  
education. The war was a turning point in European history.  
2. A distinction of the French primary and secondary schools as  
applying to the French system will be shown in detail in the  
chapter on the influence of French-Spanish civilization in the  
United States.  
3. The war, the reform of secondary education in  
France, and the introduction.



"No race or nation has yet freed itself from this tendency to exalt or idealize itself".<sup>1</sup> France is no exception in this respect and the cry for a reform soon followed those of criticism. Her educational system must continue to be recognized.

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1. W. L. Thomas: Sex and Society, "The Mind of Woman and the Lower Races".



"The race of man has yet freed itself from this tendency  
to exist on idealized itself." France is no exception in  
this respect and the city for a while soon followed these  
at exhibited. Her educational system was not immune to be  
reorganized.



## OUTSTANDING PROBLEMS TO BE CONFRONTED

A study of present secondary education reveals a situation which tends to confirm the trend in the field of the need for a more complete and adequate education of youth. The subject that we call here in America, "junior high school", are the elementary schools are "intermediate schools" or the schools of youth. These "intermediate schools" and "junior high schools" are attended from the age of nine or ten until the age of sixteen.

The secondary schools as we know of them again present a situation which tends to confirm the trend in the field of the need for a more complete and adequate education of youth.

### CHAPTER II

## OUTSTANDING PROBLEMS TO BE CONFRONTED

The present situation in the field of secondary education is one which tends to confirm the trend in the field of the need for a more complete and adequate education of youth. The secondary schools as we know of them again present a situation which tends to confirm the trend in the field of the need for a more complete and adequate education of youth. The secondary schools as we know of them again present a situation which tends to confirm the trend in the field of the need for a more complete and adequate education of youth.

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CHAPTER II

OUTSTANDING PROBLEMS TO BE CONSIDERED



## OUTSTANDING PROBLEMS TO BE CONFRONTED

A study of French secondary education reveals a dualism. This dualism tends to confuse the system in the mind of the reader unless some explanation of terms is given. The schools that we call here in America, "primary schools", are the elementary schools" and "preparatory sections" of the schools of France. These "elementary schools" and "preparatory sections" are attended from the ages of five or six until the age of eleven.

The secondary schools as we think of them again present a dualism: the Primary Schools and the Secondary Schools. The primary schools educate for life and those who attend them are not expected to pursue higher education. These schools are free and are for those who cannot afford to pay for an education. The only higher education which is free is offered by the Primary Superior Instruction. The secondary schools are for the élite--defined in terms of those who can afford to pay for their education. These schools prepare one for the BACCALAUREAT, which is a diploma admitting one to the Universities and Liberal Arts Colleges.

The Lycée is the school for secondary education run by the state and demands tuition fees. The Collège -- which must not be confused with the American college--is another branch of secondary instruction paid for by the municipalities, but under state control. The instruction is not considered on a par with the Lycée and until recent times has been the only public secondary school which girls have attended.



QUESTIONS TO BE CONSIDERED

A study of French secondary education reveals a dualism.

This dualism tends to center the system in the mind of the teacher unless some explanation of terms is given. The schools that we call here in English, "primary schools", and the elementary schools and "preparatory schools" of the schools of France. These "elementary schools" and "preparatory schools" are attended from the age of five on up until the age of eleven.

The secondary schools as we think of them are present in dualism: the primary schools and the secondary schools. The primary schools educate for life and those who attend them are not expected to pursue higher education. These schools are free and any for those who cannot attend to pay for an education. The only higher education which is free is offered by the primary superior institutions. The secondary schools are not the elite--attended in some of those who can attend to pay for their education. These schools prepare one for the BACCALAUREAT, which is a diploma qualifying one to the universities and liberal arts colleges.

The type of the school for secondary education can be the state and demand tuition fees. The Baccalaureat -- which cannot be confused with the American college--is another branch of secondary instruction paid for by the municipalities, but under state control. The instruction is not considered on a par with the type and until recent times has been the only public secondary school which girls have attended.



Education of the adolescent is the problem which over-shadows all others; it is a problem which at times has seemed insurmountable. As long as secondary education was available only to the élite, the problem in France was simple; but now that France is trying to put the theory of democracy into practice, for her "the important question is whether after one hundred and forty years since their proclamation, the principles of democracy will be translated into practice and particularly in the national system of education."<sup>1</sup>

We have already explained who the élite are. What is to become of those who are properly endowed for a higher education but are not counted among the élite? That is the problem, and these young people who are mentally, but not financially endowed are the ones who have directly or indirectly instigated the recent reforms in French education.

In his book, "The Reform of Secondary Education in France", Dr. Kandel lists the following problems as outstanding:

"The catastrophe of the World War everywhere directed criticism against the traditional culture imparted in the secondary school. In recognizing the necessity for reform, France as well as other nations was confronted with these questions:

"At what age should secondary education begin?

"How should elementary and secondary education be articulated?

"Should there be only one school as in the United States or two schools as in France, or should there be several schools as in Germany, or substitutes as in England?

---

1. Isaac L. Kandel, "The Reform of Secondary Education in France", Introduction, p. 4.



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has seemed insurmountable. As long as secondary education  
was available only to the élite, the problem in France was  
slight; but now that France is trying to put the theory of  
democracy into practice, for her the important question is  
whether after one hundred and forty years since their  
proclamation, the principles of democracy will be translated  
into practice and particularly in the national system of  
education.

We have already explained the difficulties which are to  
become of those who are properly engaged for a higher education  
but are not content with the élite. That is the problem, and  
these young people who are restless, but who are not engaged  
are the ones who have directly or indirectly instigated the  
recent reform in French education.

In his book, "The Reform of Secondary Education in France,"  
M. Faure lists the following problems as outstanding:  
"The catastrophe of the world war everywhere directed

criticism against the traditional culture imparted in the  
secondary school. In recognizing the necessity for reform,  
France as well as other nations was confronted with these  
questions:

"What age should secondary education begin?  
"How should elementary and secondary education be

organized?

"Should there be only one school as in the United  
States or two schools as in France, or should there be several  
schools as in Germany, or a combination as in England?

M. Faure, "The Reform of Secondary Education in  
France," Introduction, p. 1.



"Should secondary education be only for the élite?

"Can there be an excess of secondary education?

"If for all, shall all pupils remain the same length of time, or should there be a convenient break in the organization?

"Should schools be general or partly general, vocational or partly vocational?

"What is the place of:

1. Character education;
2. Social activities;
3. Training for citizenship?

"What should be the relation of secondary to higher education?

France has felt herself able to study these problems and to go about solving them. Reform was inevitable and after three years of serious investigation (1920-23), France, by its decree of May 3rd, 1923, attempted to find a solution for most of these questions.<sup>1</sup>

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1. In Chapter V, in the writer's translation of "Ecole Unique", by M. Lacrois, we find that many of these problems are still unsolved; but that attempts are being made to solve them.



Should secondary education be only for the

elite?

There must be an excess of secondary education

for all, which will enable the state

to find a use for all, or should there be a consignment of the

majority?

"Should schools be general or partly general,

vocational or partly vocational?

What is the place of:

1. Character education;

2. Social activities;

3. Training for citizenship?

What should be the relation of secondary to higher

education?

France has laid herself out to study these problems and

to go about solving them. The time was inevitable and after

three years of anxious investigation (1923-25), France, by the

decree of May 24, 1925, attempted to find a solution for most

of these questions.

1. In Chapter V, in the writer's translation of "Les Écoles de France",  
by H. Lacombe, we find that many of these questions are still  
unsettled; but some attempts are being made to solve them.



### CHAPTER III

#### FRENCH TRADITION AND THE OLD REGIME



CHAPTER VII

THE OLD AND THE NEW



FRENCH TRADITION AND THE OLD REGIME

The tradition of secondary education in France takes its beginning from the distant past. It can easily be traced back to the mediaeval universities from which it obtains its present system of baccalaureates, licences, doctorates and agrégations.<sup>1</sup> "Renaissance humanism of the sixteenth century and the teaching orders of the seventeenth and eighteenth centuries (Jesuits, Oratorians, et cetera) have left a marked imprint on this tradition."<sup>2</sup>

The French have justifiably taken pride in their secondary education. Recognizing that it has been a system founded for and conducted by the élite of the nation, it has probably been, even in its early days, as thorough as that of any nation.

Although the scope of the French boy's education has been narrow, nevertheless, it has been thorough to the extreme. There has ever been the desire, first and foremost on the part of the teacher, that the pupil know his mother tongue. To this end he is everlastingly drilled in the study of his language. He is constantly writing and speaking his mother tongue. The emphasis on the classics as the foundation of French culture became deep-rooted in the schools of Richelieu at Tours, of the Port Royalists, and of the Oratorians.<sup>3</sup>

Even in the eighteenth century there was criticism of the over-emphasis placed on the classics. At that time we find the

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1. For a clear understanding of these terms consult APPENDIX II, pp. 1, 5, 7, & 8.

2. Isaac L. Kandel, "Education Yearbook of the International Institute of Teachers College, p. 235.

3. In Chap. XII: PRESENT PHILOSOPHY OF FRENCH EDUCATION, we find in the writer's translation of "La Philosophie de l'Education Française" by Jean Delvolvé a rather complete resume of the Port Royalists and the Oratorians.



THE FRENCH TRADITION AND THE OLD FASHION

The tradition of secondary education in France today is beginning from the distant past. It can easily be traced back to the medieval universities from which it obtained its present system of baccalaureate, license, doctorate and agrégation. "Reminiscence" remained of the sixteenth century and the teaching order of the seventeenth and eighteenth centuries (Jesuits). "Tradition" of order have left a marked imprint on this tradition.

The French have justifiably taken pride in their secondary education. Recognizing that it has been a system founded for and conducted by the elite of the nation, it has probably been even in the early days, as thorough as that of any nation. Although the scope of the French boy's education has been narrow, nevertheless, it has been thorough to the extreme. There has even been the desire, first and foremost on the part of the teacher, that the pupil know his mother tongue. To this end he is everlastingly drilled in the study of his language. He is constantly writing and speaking his mother tongue. The emphasis on the classics as the foundation of French culture became deep-rooted in the schools of Richelieu at Lyons, of the fort of St. Mâris, and of the Oratorians.

Even in the nineteenth century there was criticism of the over-emphasis placed on the classics. As that time we find the following clear understanding of these terms: CONSTITUTIONAL 1. For a clear understanding of these terms consult ARTICLE 1 of the French Constitution, "Education Yearbook of the International Institute of Teachers College," p. 233. 2. In French: LE MINISTRE DE L'INSTRUCTION PUBLIQUE, we find in the writer's translation of "La Philosophie de l'Education" by Jean Delvigne a rather complete résumé of the history and the Oratorians.



influence of Descarte showing itself. He urged that Latin should be treated as a dead language and that more emphasis be placed on the French language, geography, and history.

Other reformers wrote on the necessity of reform, but although promises were made, little change took place. A definite plan of reform and methods of attack seemed to be lacking.

During the period of the Revolution, the reformers took on a different aspect; they no longer lacked projects and plans which were to serve as a basis of action.

Private education has played a very strong part in the French tradition. As in other countries, the private schools furnished initiative and in the early days were the only secondary schools.

No real organization, other than that of the Church, was in effect, however, until the coming of Napoleon. In his reconstruction of the Church and the State, he also brought Education under the national system. This national system is still in operation today.

"Secondary education has been overhauled by the French Parliament and readjusted about once every ten years during the nineteenth century and the World War of 1914 was the only cause which postponed a revision of the system established in 1902."<sup>1</sup>

One question that arises at this point is, will France continue under the old regime or will democracy actually come to its own and overthrow the traditional centralized control? There are those who believe a new regime is in the offing.

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1. Isaac L. Kandel, Op. Cit. p. 7;







#### CHAPTER IV

#### THE SYSTEM OF 1902



CHAPTER IVTHE MYSTERY OF 1903



THE SYSTEM OF 1902

The system of 1902 had been under way only ten years when it was severely criticized. Among those most prominent criticisms were: There is a decline in the French language; pupils no longer write with the grace and ease possessed prior to the reform. We have departed from the standards of the purists; certainly no good will come of this. Too many foreign words are creeping into the language without being assimilated. The barbarisms which are being introduced affect originality. French literary expression is being tainted by slang, dialectical peculiarities, professional and scientific terms. It was also charged that secondary schools had become mere diploma factories and that the attempt to cover ancient and modern subjects was of little educational value due to the cramming necessary for examinations.

The upshot of these discussions was that a "strong body of opinion in favour of a return to the classical humanities was the best basis for developing taste, judgment, and appreciation of French culture."<sup>1</sup> The reform of 1902 had been, in the eyes of French educators, a compromise and if all the criticisms were justified, the Reform failed because it permitted courses without the classics.

We may further add that a criticism of the teaching methods came in for their share of criticism. Students were not being fitted for life in any practical way. Foreign languages as taught by the direct method were successful as far as the

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1. Isaac L. Kandel, Op. Cit., p. 11.



The system of 1908 had been under way only ten years when it was severely criticized. Among those most prominent critics were: There is a decline in the French language; pupils no longer write with the pen and use prepared notes for the reform. We have copied from the standards of the past; certainly no good will come of this. Too many foreign words are creeping into the language without being assimilated. The curriculum which was being introduced without consideration of French literary expression is being taught by alien, ill-trained personnel, professional and scientific reform. It was also charged that secondary schools had become mere diploma factories and that the attempt to cover ancient and modern subjects was of little educational value due to the organic necessity for examinations.

The object of these discussions was that a "strong body of opinion in favor of a return to the classical method" was the best basis for developing taste, judgment, and appreciation of French culture. The reform of 1908 had been, in the eyes of French educators, a compromise and at all the criticisms were justified, the reform failed because it permitted compromise with the classical.

They further add that a criticism of the teaching methods came in for their share of criticism. Students were not being fitted for life in any practical way. Foreign languages as taught by the direct method were unsuccessful as far as the



mastery of the language was concerned, but this method did not lead pupils to an appreciation of foreign cultures and their civilization. Practical subjects and the sciences were not taught in the same manner as the classics and modern languages, but in such a manner that they were boorish and academic and failed to meet present demands. (Such criticisms sound familiar and we recognize in them the everyday topics under discussion by the college or university undergraduate as well as our leading educators.)

One group wanted all students prepared for economics and the competitions involved at the close of the War. Others wanted more emphasis placed on geography and history as ground work for the prevention of another world-wide catastrophe. "The real issue appeared to centre in France as elsewhere around a satisfactory conception of general education."<sup>1</sup> Taking the situation as a whole the majority of educationists--whom we must remember are of the élite--presented an opinion favoring the retention of secondary school education for the élite. Thus in a measure we have the problems confronting the State in its endeavor to inaugurate a reform which would alleviate the ills of the System of 1902.

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1. Isaac L. Kandel, Op. Cit., p. 11.



history of the language was concerned, but this method was not less applied to an appreciation of foreign cultures and their civilization. Practical subjects and the sciences were not taught in the same manner as the classics and modern languages, but in such a manner that they were foreign and modern and failed to meet present demands. (Such criticism would be unfair and we recognize in them the everyday logic of the situation by the college or university authorities as well as our leading educators.)

One thing wanted all students proposed for recognition and the competition involved in the class of the New Orleans French more emphasis placed on geography and history as ground work for the investigation of another world-wide competition. The real basis appeared to center in France as elsewhere around a satisfactory conception of general education. Taking the situation as a whole the majority of educationalists whom we must remember are at the same time presented an opinion favoring the retention of secondary school education for the future. This is a measure we have the program concerning the State in its endeavor to inaugurate a reform which would alleviate the ill of the State of 1903.



THE HISTORY OF THE UNITED STATES

## CHAPTER IV

In 1911, a committee of the House of Representatives was appointed to study the problem of the tariff. The committee was headed by Mr. Charles D. Smith, and its report was published in 1912. The report was a landmark in the history of tariff reform in the United States.

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## CHAPTER V

### REFORMS SINCE THE WORLD WAR

The problem was attacked by first passing a question bill. The following questions were asked: (1) What is the present state of the tariff? (2) What is the present state of the tariff? (3) What is the present state of the tariff?

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CLARENCE V.

AND CLARENCE V. CLARENCE

REFORMS SINCE THE WORLD WARThe Bérard Reform

In 1921, a complete reform of the French educational system was undertaken by M. Léon Bérard -- who had been Minister of Public Instruction in the cabinet of M. Georges Clemenceau in 1919.

Monsieur Bérard believed that "the chief defect of the present system is undoubtedly the fact that the true aim of secondary education has been overlooked."<sup>1</sup>

Bérard considered his problem to correct the weaknesses in the system of 1902, the most serious of which were premature specialization and the existence of options for pupils too young to make a choice. Literary and scientific education had been set over against one another instead of being blended. There must be more transfer of training; there must be better articulation.

The problem was attacked by first sending a questionnaire to the Higher Council. The following questions were among those prominent:

1. Is it desirable that the "system of cycles" be abolished?

2. Shall a common course of three years be established with Latin from the beginning and Greek in the third year?

3. Shall the fourth year be divided into courses, (1) a classical course divided into (a) Latin with Greek and (b) Latin with scientific sections, (2) a modern course?

4. Shall different sanctions be established for the two

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1. Isaac L. Kandel, Op. Cit. p. 7.







courses?

5. Shall the number of class periods per week be reduced?

6. Is it advisable to inaugurate a reform in secondary education for girls at the same time?

The reaction of the Council was most interesting. It favoured:

1. Two courses, classical and modern.
2. Latin in the modern course.
3. Equal recognition of both courses.
4. Reform for secondary education for girls at the same time.

The Council also went on record as being opposed to early specialization.

In the controversy and discussions which followed, M. Paul Appell, Recteur of the Sorbonne came out emphatically for three ideals:

1. Secondary education is intended for the élite.
2. It is the aim of secondary education to train the individual in reflection and to develop, rather than fill, the mind.
3. The question of democracy arises on the entrance to, not within, the school.

The meeting of Parliament, June 1922, found itself given over entirely to discussion of the Bérard reform. So heated was the debate that most of the entire session of that month was consumed with the Reform.

In January 1923, the Higher Council took the matter under advisement and the reform was further amplified. The Council reported the following findings:



continued

4. Shall the number of class periods per week be reduced?  
5. Is it advisable to inaugurate a regime in secondary education for girls at the same time?  
The position of the Council was most interesting. It

followed:

1. Two courses, classical and modern.
2. Latin in the modern course.
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4. Reform for secondary education for girls at the

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The Council also went on record as being opposed to early specialization.

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1. Secondary education is intended for the élite.
2. It is the aim of secondary education to train the individual in reflection and to develop, rather than fill, the mind.

3. The position of democracy arises on the entrance to, not within, the school.

The meeting of Parliament, June 1928, found itself given over entirely to discussion of the French reform. It lasted was the debate that most of the entire session of that month was concerned with the reform.

In January 1929, the Higher Council took the matter under advisement and the reform was further amplified. The Council reported the following findings:



(1) "The system of 1902 was weak in offering a number of options that were not justifiable in point of content nor at a time when pupils were called upon to make their choices."

(2) "The system attempted to serve two objects:

(a) To train an aristocracy of intellect.

(b) To prepare for practical career of life.

(3) "The true end of a liberal education is to leave with the pupil a desire and a means to live intellectually throughout his life.

(4) "Secondary Education must provide a means whereby an elite can emerge and pupils of exceptional ability can be selected."<sup>1</sup>

(5) The reform demands the return to the traditional culture of the French nation, redress of existing social injustices by better articulation and coordination, and an extension of the system of scholarships.

By a vote 307-216, the Chamber of Deputies expressed itself in support of the reform, which had previously been decreed by the President Briand, May 23, 1923, to go into effect in October, 1923.

Just what the Berard Reform proposed to do in the matter of curriculum is summed up rather concisely in the following statement by Isaac L. Kandel:

"Accordingly he (Monsieur Léon Bérard) proposed to abolish the system of 1902, and to put in its place a new system which would require four years of compulsory Latin and two years of compulsory Greek, followed by two optional courses, classical or modern, in the next two years, and finishing with specialization for one year in philosophy or mathematics."<sup>1</sup>

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1. Isaac L. Kandel, Op. Cit. P. 7.



(1) "The system of 1903 was weak in offering a number of options that were not available in point of content and at a time when pupils were called upon to make their choices."

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(a) To train an aristocracy of intellect.

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with the pupil a desire and a means to live intelligently

throughout his life.

(4) "Secondary education must provide a means whereby an

elite can emerge and pupils of exceptional ability can be selected.

(5) "The reform demands the return to the traditional

culture of the French nation, freedom of existing social in-

struction by better education and organization, and an ex-

planation of the system of education.

At a vote 307-235, the Chamber of Deputies expressed its

self in support of the reform, which had previously been debated

by the President of the Republic, May 22, 1903, to go into effect in

October, 1903.

That which the French Reform proposed to do in the matter

of curriculum is summed up rather concisely in the following

statement by Louis L. Berthel:

"Accordingly, we (Berthel and Louis Berthel) proposed to abolish the system of 1903, and to put in its place a new system which would require four years of compulsory learning and two years of compulsory French, followed by two optional courses, a classical or modern, in the next two years, and finishing with specializa- tion for one year in philosophy or mathematics."

L. Louis L. Berthel, Op. Cit. p. 9.





Organization of the New System of Secondary Education for Boys

Age                      Second Part of the Baccalaureat

18            Classe de Philosophie            Classe de Mathematiques

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17                      First Part of the Baccalaureat

	Latin and Modern Languages	Classical Course	Modern Languages and Science
16	Première	Première	Première
15	Seconde	Seconde	(Entrants from higher elementary & technical schools)

---

Certificat d'Etudes Classique

14		Troisième	
13	Greek begun	Quatrième	) special courses
		Cinquième	) in Latin for
			) late entrants
11	Latin begun	Sixième	

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Preparatory Sections

Elementary Schools



But fate had sealed the doom of the Bérard Reform despite the care with which it was planned and the consideration given it by the Parliament and Higher Council. The opposition to compulsory Latin and Greek was successful when political upheaval found Bérard removed from office and by a decree of August, 1924, M. François Albert was appointed his successor. Albert immediately repealed the requirement making Latin and Greek compulsory and restored the modern language option. This revision went into effect, beginning with the academic year in October, 1924. The revision was carried through with the hope that pupils not able to succeed in the classical studies, but otherwise promising, might not be denied the opportunity of becoming leaders in other walks equally essential to the well-being of France.

Thus fundamentally the classical effects of the Berard Reform were not given time to make themselves felt. Other measure of the Reform, however, remained unchanged.

The chart on page 19 gives a comprehensive idea of the ages at which the study of Greek and Latin are begun.<sup>1</sup>

#### THE REFORM OF 1925

The value of the Reform of 1925 lay in the final decision in regard to the choice of classical or modern languages.<sup>2</sup> When one has once chosen the modern course or the classical course, his curriculum is balanced with literature, history, geography, mathematics, sciences, et altera. In order to promote the equivalence between courses, an attempt was made to bring the pupils of the two sections together in the same classes. This idea met the opposition of the teachers, however;

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1. Isaac L. Kandel, "The Reform of Secondary Education in France," chart, p. 26.

2. Cf. APPENDIX B, par. 3, p. 1, & p. 2 ff.







they claimed that pupils with different backgrounds needed different methods of instruction. Thus the proposal was withdrawn in 1928.

#### CHANGES SINCE 1925

1925 witnessed a desire in favor of a complete reorganization of the school system into four levels: "(1) a common elementary education (ages six to twelve); (2) a lower secondary level of four years (ages twelve to sixteen); (3) a higher secondary level (ages sixteen to nineteen); and (4) a higher level in universities, technical institutes, and similar centers."<sup>1</sup>

Since 1925 common education for all children up to the ages of eleven and twelve has been adopted. This change is a step toward democracy. A common scholarship examination for all pupils who wish to enter higher primary or secondary schools has been inaugurated.

A definite effort has been made to make French education truly democratic by doing away completely with tuition fees. Because pupils in the higher elementary and technical schools are free pupils, parents of pupils in the secondary schools protested against the paying of fees. Thus in 1928 the government abolished fees in the cosmopolitan schools and this protest was soon followed by parents who had children in the colleges. In 1929 these fees were abolished. This situation seemed unfair to those attending the secondary schools and the government set out to make amends by declaring in 1930 that all fees for secondary education would be abolished beginning that year with lowest class, la sixieme classe, and advancing upwardly year

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1. Isaac L. Kandel, "History of Secondary Education", P. 222



they claimed that pupils with different backgrounds needed different methods of instruction. Thus the proposal was withdrawn in 1928.

CHANGING SITUATION 1928

1928 witnessed a desire to level at a complete reorganization of the school system into four levels: (1) a common elementary education (ages six to twelve); (2) a lower secondary level of four years (ages twelve to sixteen); (3) a higher secondary level (ages sixteen to eighteen); and (4) a higher level in universities, technical institutes, and similar centers. Since 1928 common education for all children up to the age of eleven and twelve has been adopted. This change is a step toward democracy. A common secondary examination for all pupils is the first to enter higher primary or secondary schools has been suggested.

A definite effort has been made to make French education truly democratic by doing away completely with Latin fees. Success has been made in the higher elementary and technical schools at low prices. Parents of pupils in the secondary schools protested against the paying of fees. Thus in 1928 the government abolished fees in the non-proprietary schools and this system was soon followed by parents who had children in the colleges. In 1929 these fees were abolished. The situation seemed bright to those attending the secondary schools and the government went out to make schools by abolishing in 1930 that all fees for secondary education would be abolished beginning that year with lowest class, to sixteen class, and advancing upwardly years. J. Isaac L. Kandel, "History of Secondary Education", p. 222





# French Secondary Schools (Boys)

Time-Schedule, June 5, 1925

Classe de	Sixième		Cinquième		Quatrième		Troisième		Seconde			Première		
	A	B	A	B	A	B	A	B	A	A <sup>1</sup>	B	A	A <sup>1</sup>	B
French.....	4	7	4	7	3	7	4	7	3	5	5	3	4 $\frac{1}{2}$	4 $\frac{1}{2}$
Latin.....	6	-	6	-	5	-	4	-	4	4	-	4	4	-
Greek .....	-	-	-	-	3	-	3	-	4	-	-	4	-	-
History.....	2	2( (1	2	2( (1	2-1 <sup>a</sup>	2( (1	2- $\frac{1}{2}$ <sup>a</sup>	2- $\frac{1}{2}$	2( <sup>a</sup>	2 <sup>a</sup>	2( (- $\frac{1}{2}$	2( <sup>a</sup>	2( (- $\frac{1}{2}$	2( (- $\frac{1}{2}$
Geography.....	1	1( (1	1	1( (1	1	1( (1	1	1	1( (1	1( (1	1( (1	1( (1	1( (1	1( (1
Modern Languages	4	5	4	5	3	7	3	7	2	4	8	2	4	8
Mathematics.....	2	2	2	2	3	3	3	3	4	4	4	4	4	4
Natural Sciences	1	2	1	2	1	1	1	1	-	-	-	-	-	-
Physics and Chemistry.....	-	-	-	-	-	-	-	-	4	4	4	4 $\frac{1}{2}$	4 $\frac{1}{2}$	4 $\frac{1}{2}$
Art.....	-	-	-	-	-	-	$\frac{1}{2}$	$\frac{1}{2}$	$\frac{1}{2}$	$\frac{1}{2}$	$\frac{1}{2}$	$\frac{1}{2}$	$\frac{1}{2}$	$\frac{1}{2}$
Total.....	20	20	20	20	22	22	22	22	25	25	25	25 $\frac{1}{2}$	25	25

Classe de	Philosophie	Mathématiques
Philosophy.....	8 $\frac{1}{2}$	3
History and Geography.....	3 $\frac{1}{2}$	3 $\frac{1}{2}$
Literary Studies.....	2	-
Modern Languages.....	2	2
Physics and Chemistry.....	3	4 $\frac{1}{2}$
Natural Sciences.....	2	2
Mathematics.....	2 <sup>a</sup>	9 $\frac{1}{2}$ <sup>b</sup>
Total.....	23	24 $\frac{1}{2}$



by year, until all grades throughout the secondary schools should be free. With this abolition has come a very fair restriction; a scholarship standard is maintained in the secondary schools so that a pupil who fails to reach the mark must either drop out or pay tuition.

The chart on page 22 is almost self-explanatory. Three explanations, however, may be of value: Sixieme, Cinquieme, etc., denote advancing classes though in name they run in descending order, Premiere being the last class before selecting the major of either "philosophie" or "mathematiques"; section A is the modern language course with Greek and Latin, A' is the modern language course with Latin and no Greek, section B is the mathematic-science course in which neither Latin nor Greek are studied; at the age of seventeen, after the first part of the Baccalaureate has been taken one may choose his major.<sup>1</sup>

France is on her way toward democracy in Education. She hopes to achieve this democracy through the Centralized School (Ecole Unique). The thirty pages which follow are a translation by the author of a treatise entitled, "Le Problem de L'Ecole Unique" by Maurice Lacrois (Paris). This treatise is most recent and it is the author's belief that it expresses the present trends in French secondary education.

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1. Cf. APPENDIX B, pp. 3, 4.



by year, until all grades throughout the secondary schools  
should be free. With this abolition has come a very real  
restriction: a scholarship standard is maintained in the  
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must either drop out or pay tuition.

The chart on page 22 is almost self-explanatory. These  
explanations, however, may be of value: Section 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

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The French is another way toward democracy in education. The  
hopes to achieve this democracy through the Centralized School  
(Ecole Unique). The thirty pages which follow are a translation  
of the author of a treatise entitled, "Le Troisième de l'Ecole  
Unique" by Maurice Lacroix (Paris). This treatise is most recent  
and it is the author's belief that it expresses the present trends  
in French secondary education.



## THE PROBLEM OF THE "ECOLE UNIQUE" IN FRANCE

By M. Lacrois, Paris

The name of the "ecole unique" is one of the names which frequently is heard in France in party disputes. Some see in this reform (the reform of 1923) a panacea: It is destined to bring about both the entrance of the more gifted people into the entire educational system, and a reconstruction of the methods of education. Others consider the "ecole unique" as an abomination of desolation; it will end in the confiscation of the children by the state, in the suppression of all liberties et cetera.

Behind these convenient affirmations, let us seek to find reality. Too often, whether one approves or blames, one pronounces the words "ecole unique" without having properly defined the meaning. And rarely perhaps has a definition been more necessary.

What is, in fact, this term that one is trying to introduce? Is it a question of abolishing the dualism of the public school and the private school, and does the freedom of education find itself threatened? The most notable defenders of the reform have affirmed the contrary many times. It remains then, that the term is obscure, ambiguous, and badly chosen.

But it has taken, in the language of French politics, a significance which is very simple and very clear. It expresses the aspiration--very legitimate in a democracy--of all the men who wish to tear down the barrier of money by which children are separated into two groups: in the one, those who, being able to pay are permitted ipso facto to receive secondary and higher education; in the other, those who, not being able, must (with certain exceptions) content themselves with primary instruction.



## THE PROBLEM OF THE "SCOLA UNIQUE" IN FRANCE

By M. Lacroix, Paris

The name of the "scola unique" is one of the names which frequently is heard in France in party disputes. It was seen in this reform (the reform of 1923) a passage: it is destined to bring about the entrance of the more gifted people into the entire educational system, and a reconstruction of the methods of education. Others consider the "scola unique" as an examination of discipline; it will end in the concentration of the children by the state, in the suppression of all liberties of parents.

Behind these contrasting affirmations, let us seek to find reality. For often, whether one approves or blames, one pronounces the words "scola unique" without having properly defined the meaning. And rarely perhaps has a definition been more necessary.

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It is this idea which brought about the popularity of the "ecole unique", and interest in this matter has been aroused neither for conflict between the official education nor for free education, nor for a choice between the different methods of education. But according to their personal temperament as according to the tenets of the political system which each one professes, the French tend to give or refuse their support to a social reform which evidently seeks inspiration in the same principles and rests on the same bases as the democracy itself.

To take away at the threshold of the school all privileges of money, to acknowledge theoretically and assure practically to all social classes the same right to education, isn't that a fascinating task for democrats? The term, "ecole unique" does not immediately convey the idea of this task, and that is the reason which fully justifies the reservations formulated in regard to this expression. Monsieur Edward Daladier declared one day that he preferred the one "ecole egale" (the equal school); the league of the Young-Republic speaks of "the democratic reform of education". These are, evidently, some clearer expressions. But words are, after all, of little value and the essential thing is to understand the meaning that is given them. The aim of the reform being thus summarized, by what means is it to be realized? Herein appears all the complexity of the problem.

Let us believe, in fact, that education in France is by no means organized in a systematic and coherent fashion. The present regime was not created from a block, and placed on a smooth table; it formed itself little by little, piece by piece, by time-honored tradition. In order to understand exactly some of the numerous and delicate questions which reform such as the one which is projected gives rise to it is necessary to examine first of all the present situation.

We recognize a first dualism: there are state schools, and there are free schools. The rules of one are naturally very different from those of



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the others. It is not however, on this point that I wish to dwell at this moment. The "ecole unique", such as it is generally conceived, appears essentially as a transformation within public education. That it may have some reactions on free education, that it may be difficult to reform the former without paying attention to the latter is very much in evidence, and we shall have to return to it in the second part of this article. But it is fitting to classify the difficulties in order to study them successfully. If we were to consider everything at one time, we should not arrive at a clear conception. Let us attempt, therefore, first of all to define the present organization of the public school.

There also we find an astonishing lack of unity and coordination which shows itself in another dualism. On the one hand, education which the individual pays for; secondary and "superior" education; on the other, education which is free, primary education. And it is not a question at all, in this instance, a distinction which corresponds to the age of the children. Each of the two types of education constitutes a complete cycle with its three degrees<sup>1</sup>.

Free Education: for the first "degree", l'ecole primaire elementaire (primary elementary school); for the second "degree", l'ecole primaire superieure (superior primary school), supplemented by the normal school of teachers for the third degree, the superior normal schools of Saint-Cloud and Fontenay-aux-Roses.

Paid education: for the first degree, primary and elementary classes in secondary fundamentals (foundation for the classics), for the second degree, the lycee or college; for the third degree, "les Facultes"<sup>2</sup> and "grande écoles."<sup>3</sup>

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1. "Degré" must not be confused with our term "Degree". As the French student advances in year he receives diplomas at the completion of so many years of successful work. Thus at the ages of ten, fourteen, and eighteen the various diplomas are received.

2. Faculte corresponds to our college.

3. Higher institutions of learning.



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Free education: for the first degree, "les écoles primaires élémentaires" (primary elementary school); for the second degree, "les écoles primaires supérieures" (superior primary school), supplemented by the normal school of teachers for the third degree, the superior normal schools of Latin-Greek and Foreign Languages.

Paid education: for the first degree, primary and elementary classes in secondary fundamental (preparation for the classics), for the second degree, the lycées or colleges, for the third degree, "les facultés" and "grands écoles."

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These are, then, two separate groups, each of which has developed in its own way and which have remained for a long time entirely isolated from each other.

It is easy to see that such an organization (divided as this is) is not in harmony with the conceptions of modern democracy. It is more suited to a political and social regime founded on the distinction of two classes: the governing and the governed.

A century ago, it was this distinction which was the basis of French public life. The former absolute monarchy, based on an hereditary aristocracy, had given way to a constitutional and parliamentary monarchy. But the representative regime was not organized in a democratic fashion. Eligibility and even the electorate were subordinated rank. One of the essential characteristics of our history during the last century has been precisely the effort of democracy to free itself from plutocratic guardianship. The most outstanding instance of success, the one that was for her (democracy) the symbol and the arm of victory, was the substitution of universal suffrage for suffrage according to rating.

Each citizen possesses within himself a part of the national sovereignty. Is it henceforth possible to leave in ignorance such and such a social class, to reserve for one part of the country the benefit of education? No, absolutely no. Already under the old regime, some great efforts had been made, not by the State, but by the Church, in order to diffuse among the masses of people a minimum of education. To the reasons, of general and human order, which had inspired this effort, a supplementary motive was adding itself. The Third Republic proclaimed the obligation of education and the free gift of primary instruction.

But that evidently cannot suffice, and the rating character of the organization thus realized cannot fail to come to light. On the one side, we find the old ruling classes ("classes dirigeantes"), in such a system, with



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the privilege of liberal education by secondary and "superieur" instruction; on the other side, the "governed" formerly received only the less thorough education for which they will have need in daily life, but they remain excluded from the realm of culture.

Democracy was destined, therefore, to have felt something wrong in that and to have tried to find a remedy. From this the attempts which came to light even before the War, in a certain number of measures were placed upon the bureau of the Chambre.

After the War, the desire for a thorough change manifested itself with more vigour. It was the epoque when M. Zoretti, professeur of the Faculte of Sciences de Caen and active and ardent militant syndicalist, published his book EDUCATION, and when the "Compagnons" launched their manifesto, l'University Nouvelle, that the active regime of instruction was not adapted to the needs of democracy was proclaimed. Fragmentary improvements were not enough. A complete transformation was called for.

The fact is that just then they were recognizing the insufficiency of partial reforms already realized, and even sometimes the danger of certain ones of them.

The discomfort which we were just now pointing out had not been experienced alone by some person desirous of obtaining a reorganization of the University. The maladjustment of the scholastic regime to a political one was so evident, that some remedial measure had been, for some time, in view.

One of them,--and, in truth, this one has rendered the greatest services--was the development of the "bourses" (scholarships) bestowed in the lycees and colleges to deserving students, but of a family not so fortunate as to be able to pay the price for their studies. These scholarships, which could be partial or complete, to allow only the exemption of expenses of day study or thus to assure free boarding school, have permitted



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After the war, the desire for a thorough change manifested itself with more vigour. It was the episode when H. Forster, professor of the Faculty of Sciences at Bonn and active and ardent militant socialist, published his book *DEMOCRATIE*, and when the "Geisteswissenschaftler" launched their manifesto. Unhappily however, that the active regime of transformation was not adapted to the needs of democracy was proclaimed. Propaganda improvements were not enough. A complete transformation was called for. The fact is that just then they were recognizing the insufficiency of partial reforms already realized, and even sometimes the danger of certain ones of them.

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One of them,--and, in truth, this one has rendered the greatest service--was the development of the "houses" (*Wohlfahrtsheime*) bestowed in the houses and colleges to deserving students, but of a fairly not so fortunate as to be able to pay the price for their studies. These scholars, which could be partial or complete, to allow only the exception of expenses of day study or those to assure free boarding school, have permitted



a great many poor children or those in small circumstances to undertake and to follow through to the end their secondary and superior studies.

The institution of scholarships was not a new thing. Long before the Revolution, people had undertaken to assure the most gifted of the children of the people the benefit of classical culture. Instruction was gratis in the colleges of the Jesuits under the Old Regime. This gratuity concerned only the literal course of study, that is, without board; but certain combinations permitted poor children to be admitted as boarders.

Modern democracy has continued this effort. But, whatever the services rendered by the regime of scholarships may have been, it does not serve to break down the barrier of money. The fact that a certain number of scholarship holders appointed after an examination, are received beside the paying students, admitted in full right, is certainly something. But there is not the equality of social classes in the presence of education. Valuable helps as they are, the scholarships can only be a remedial measure.

Many children do not profit by them who would, however, gain by following through their secondary instruction. Many others follow this instruction, who have no other claim to it than their social origin.

Consequently both the functioning of the secondary studies and that of the primary superior studies find themselves warped, out of balance. These are destined, in principle, for children desirous of receiving, after passing through the primary elementary school, a prolongation of instruction, but not of arriving at the instruction of the "Facultes." The pupils who graduate, after a cycle of three years, are able either to take up a trade immediately or to begin an apprenticeship, or prepare themselves for a higher diploma, which opens the way to the duty of public school teacher. But among the young men coming from the superior primary school, or from the normal school, there are some who, by their ability and choice, would



a great many poor children or those in small circumstances to undertake, and to follow through to the end their secondary and superior studies. The idealism of scholarship was not a new thing. Long before the revolution, people had undertaken to secure the most gifted of the children of the people the benefit of classical culture. Instruction was gratis in the colleges of the Jesuits under the Old Regime. This greatly concerned only the liberal courses of study, that is, without regard to certain occupations permitted poor children to be admitted as postulates.

Modern democracy has continued this effort. But, whatever the services rendered by the regime of scholarships may have been, it does not seem to break down the barrier of money. The fact that a certain number of scholarship holders appointed after an examination, are received beside the paying students, admitted in full right, is certainly encouraging. But there is not the equality of social classes in the presence of education. Scholarship helps as they are, the scholarship can only be a remedial measure. Many children do not profit by them who would, however, gain by following through their secondary instruction. Many others follow this instruction, who have no other claim to it than their social origin. Consequently both the functioning of the secondary studies and that of the primary superior studies find themselves warped, out of balance. These are destined, in principle, for children destitute of resources, after passing through the primary elementary school, a prolongation of instruction, but not of arriving at the instruction of the "University". The pupils who graduate, after a cycle of three years, are able either to take up a trade immediately or to begin an apprenticeship, or prepare themselves for a higher diploma, which opens the way to the duty of public school teacher. But among the young men coming from the superior primary school, or from the normal school, there are some who, by their ability and energy, would



be fitted for the studies of the "Faculte".<sup>1</sup> These advanced studies, however, are closed to them, or open only under certain limited conditions, since they do not have the baccalaureate<sup>2</sup>, sanction of the secondary studies. And they complain about it angrily.

A remedy for this situation has been proposed: the equalization of the brevet superieur (higher diploma) and of the baccalaureate. The first would open henceforth to students who have right to follow the course of the Faculte and to present themselves to university classes in the same condition as their "bachelor comrades." But this measure meets some very serious objections. To proclaim judicially the equality of the two schools of instruction, does not make them prepare equally for higher instruction. There would be, then, the risk of lowering the standard of training of the undergraduates who enter into the superior instruction. To be sure, the elite of the "brevetes" are worth more than many of the mediocre bachelors (especially since the subdivision of the baccalaureate of which we shall speak later). But it is very difficult to claim that, on the whole, that the primary schools are, for the work of the Faculte or of the advanced schools, as good a preparation as the secondary studies. The equalization of the diplomas would go, in reality, against the goal which it is trying to reach. Rather than make these young people of the popular classes enter the Faculte by the little door of the "brevet"<sup>3</sup> is it not better to open it to them freely, with access to the lycee, the normal way of the baccalaureate?

The partisans of equalization have not obtained what they were demanding, or at least they have obtained it only very partially. But there is another method, which has been, in fact, more successful; that method

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1. Cf note page

2. The "Baccalaureate" is a certificate or diploma given for successful completion of secondary school work usually at the age of eighteen. It in no way corresponds to our bachelor's degree.

3. "Brevet" is a certificate equivalent to our high school diploma.



be fitted for the studies of the "vocational" type. These advanced studies, however, are closed to them, or open only under certain limited conditions, since they do not have the necessary preparation, association of the secondary studies. And they complain about it angrily.

A remedy for this situation has been proposed: the equalization of the present superior (higher diploma) and of the baccalaureate. The first would open themselves to students who have right to follow the course of the Faculty and to present themselves to university classes in the same condition as their "bachelor comrades". But this measure meets some very serious objections. To preserve judicially the equality of the two schools of instruction, does not mean that they prepare equally for higher instruction. There would be, then, the risk of lowering the standard of training of the undergraduates who enter into the superior instruction. To be sure, the title of the "baccalaureate" are worth more than many of the mediocre bachelors (especially since the equalization of the baccalaureate of which we shall speak later). But it is very difficult to claim that, on the whole, that the primary schools are, for the work of the Faculty or of the advanced schools, as good a preparation as the secondary studies. The equalization of the diploma would go, in reality, against the goal which it is trying to reach. Rather than make these young people of the popular classes enter the Faculty by the little door of the "baccalaureate" it is not better to open it to them freely, with access to the lycées, the normal way of the baccalaureate?

The partisans of equalization have not obtained what they were demanding, or at least they have obtained it only very partially. But there is another method, which has been, in fact, more successful; that method

1. of these pages

2. The "baccalaureate" is a certificate or diploma given for successful completion of secondary school work usually at the age of eighteen. It is no way corresponds to our bachelor's degree.

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which tends to the debasement of the baccalaureate. In order to make easy the obtaining of this university grade for the young men to whom an insufficiently democratic social regime had not permitted to carry on secondary studies, they have weakened these studies themselves.<sup>1</sup> The reform of 1902 divided them. Creating two cycles and four sections, the reform has debased by its options and multiple choices, the character of a diploma which was especially, until that time, a proof of general culture.

The instigators of that unfortunate reform however, had an excuse, if they truly believed that through it they were serving the interests of the young people who were well endowed, but poor. The fact is, they have succeeded in that only to a small degree. Small in number are the students of the primary superior instruction who have profited by the subdivision of the secondary studies to take their degrees. But this subdivision has been profitable to some others. While poverty kept certain children from the lycee, those whom fortune or easy circumstances brought to its seat were not, all of them, equally intelligent or equally industrious. Some among them were perfectly qualified to profit greatly from the traditional secondary education. Others were not fitted for such studies and undertook them simply because they corresponded to the social situation of their families. For this group, the multiplicity of choices and of sections was a true godsend.

This was well pointed out in 1921, when a courageous minister (M. Leon Berard) wished to suppress or rather cut down this multiplicity. A member of the Superior Council of Public Instruction objected that among the pupils of our lycees there were some children who were not truly fitted for

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which tends to the attainment of the desiderata. In order to gain any the obtaining of this university grade for the young men to whom an exceptionally demanding social regime had not permitted to carry on secondary studies, they have weakened these studies themselves. The reform of 1903 divided them, creating two cycles and four sections, the reform has been delayed by its options and multiple choices, the character of a diploma which was especially, well that time, a proof of general culture.

The importance of that unfortunate reform however, had an outcome, it they truly believed that through it they were serving the interests of the young people who were well educated, but poor. The fact is, they have succeeded in that only to a small degree. Such a number are the students of the primary superior instruction who have profited by the substitution of the secondary studies to save their hopes. But this substitution has been profitable to some extent. While poverty kept certain children from the lycée, those whom fortune or easy circumstances brought to the lycée were not, all of them, equally intelligent or equally industrious. Some among them were partially qualified to profit greatly from the traditional secondary education. Others were not fitted for such studies and undertook them simply because they corresponded to the social situation of their families. For this group, the multiplicity of choices and of sections was a true godsend.

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classical studies and whose parents, however, wished to assure them the benefit of "social, intellectual, and moral atmosphere characteristic to secondary instruction."

The lycee and the primary superior have two different types of pupils. This would be perfect if the difference was based on the aptitudes and desires of the children. But since one pays tuition and the other is non-paying, the difference grounds itself rather on the social situation of the families. From this it follows that certain pupils of one of the two schools of instruction would be better if they were in the other school (regardless of ability or inability to pay for instruction). And each of the two tries to adapt itself to the needs of a student-body intellectually incongruous, which it tries to hold. Whence from one to the other, there are confusions and useless repetitions (duplication of courses). In such a regime, the opposing schools of instruction are in danger of losing their own identity, the originality belonging to each of them, and of melting into a dull monotony.

We understand the words of M. Georges Moulinier, in his report of 1921 to the Federation (today the Association) of the lycee professors: "The building is not coherent, and it is becoming more and more difficult to live in it."

It must be rebuilt, and to accomplish that a plan of unity would be necessary. Numerous projects have been presented; each has, up to this point, met the unanimous approval of the partisans of the reform. But there are certain fundamental ideas which are common to almost every project.

One of these ideals is the one of unification of instruction of the first degree (it being understood that it is here only a question of the public school, and that we shall examine separately in the latter part of this article, questions relative to the private school). The hazard of birth not deciding on the subsequent place of the children, all will receive







a first instruction founded on the same methods. It is at the end of this common instruction that they turn towards the various branches open to their different aptitudes.

Another idea, on which those who wish the reform to be realized agree, deals with the lowering of the money barrier. Such a course of instruction must not appear particularly "bourgeois", and that such another must not appear more particularly "proletarian".

Thus one can see the scheme of the new institution quickly taking shape. In place of the old system, founded on the parallel development of two organizations, independent of each other would be substituted a unified system, permitting a common trunk from which diverging branches would grow out.

But those are general views. The detail of the methods is not easy to determine. We are not able to consider analyzing all the propositions or suggestions which have been formulated. Let us note, however, that not all of these are animated by the same spirit. When one descends from fundamental principles to practical realization, the measures which one defends vary according as one wishes to make a place, more or less large, for that which secondary instruction and primary superior instruction represent in the organization which it is a question of replacing.

The "primaires" (advocates of the primary superior instruction) have accustomed themselves to search out a means in the "equalizations" of assuring equality before instruction! The essential thing to them is that the opposing branches of instruction of the second degree give an equal access to the instruction of the "Faculte". Thus they do not fear very much, provided the approval of the various studies be the same, these perplexities which we have just now denounced.

One of their representatives, M. Lomont, congratulating himself on seeing reinstated in the lycees in 1928 the section without Latin (abol-



a first impression founded on the same method. It is at the end of this common instruction that they must observe the various branches open to their different relations.

Another idea, on which those who wish the reform to be realized agree, deals with the lowering of the entry barrier. Such a course of instruction must not appear particularly "progressive", and that such another must not appear more particularly "practical".

Thus one can see the object of the new instruction quickly taking shape. In place of the old system, founded on the parallel development of two organizations, independent of each other would be substituted a united system, permitting a common work from which diverging branches would grow out.

But those are general ideas. The detail of the method is not easy to determine. We are not able to consider analyzing all the propositions or suggestions which have been formulated. Let us note, however, that not all of those are adopted by the same spirit. When one demands from the "primaries" (branches of the primary superior instruction) to be admitted to practical realization, the measures which are taken are something as one wishes to make a place, more or less large, for that which secondary instruction and primary superior instruction represent in the organization which is the question of replacing.

The "primaries" (branches of the primary superior instruction) have accustomed themselves to search out a space in the "secondary" of assuming equality before instruction. The essential thing to them is that the opposing branches of instruction of the second degree give an equal access to the instruction of the "primaries". Thus they do not fear very much, provided the approval of the various studies be the same, those organizations which we have just now denounced.

One of their representatives, M. Loret, concerning himself on meeting related to the issue in 1911 the section without Latin (abol-



ished in 1923 from the sixth class to the third class), wrote as follows:

"That (the curriculum without Latin) interests us "primarians", for in our schools in all degrees, the culture which we receive, as a basis of French, of the sciences, of the modern languages, corresponds to the modern humanities. Thus the bottomless ditch that they wished to dig between the secondary system and us is going to find itself filled and we are going to be able to continue complete assimilation more and more complete between the diplomas we possess and those of the secondary instruction, that is, superior diploma, baccalaureate, various professorates, and licenses, the prelude to a more intimate penetration of the two orders of teaching and with internal reforms which will make all water-tight compartments disappear."

The "secondarians", on the contrary, believe that the blending of various types of instruction may constitute a great danger. It seemed to them that traditional culture, slow penetration, directly preparing for no profession, offering to itself as its essential goal the general formation of the intellect, must be, at any price, protected.

The president of the National Association of Professors of the Lycee, M. Victor Cope, has perfectly expressed their thought in an address given in their name at a banquet of the Association March 30th, 1926:

"Our doors we wish open wide to merit, even if it has blossomed in poverty, but we wish them closed to incapacity though it be gilt-edged. But what is the need, in order to comply with the needs of a more popular following, of lowering our instruction and of modifying the spirit of it? Gentlemen, the people have a right to true culture, not to humiliated culture and if we ask of them the best of their children to take the place of the unworthy children of the bourgeoisie, it is in the intellect that we will be able still more to raise our instruction and carry our hopes even higher. What a detestable error and how undemocratic it would be to



ended in 1888 from the sixth class to the third class, wrote as follows:

"Thus (the curriculum without taking) interests us 'pragmatically'."

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The president of the National Association of Professors of the 1900s,

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culture and if we ask of them the best of their abilities to take the place

of the worthy children of the bourgeoisie, it is in the intellect that

we will be able still more to raise our instruction and carry our hopes

even higher. What a deplorable error and how unnecessary it would be to



confuse the humility of rank with the humility of the intellect."

Many of the "secondarians",--and notably those of them who are most attached to the Greek and Latin studies,--also find the echo of their thoughts in the declarations of M. le depute Ducos. M. Ducos, who is the fellow of the University and has been for a long time head in our lycees, is today in the Chamber as committee reporter on the budget of public instruction. He is considered among the most resolute partisans of the centralized school. That proves the importance which such declarations as these have when followed by his signature:

"I have said it and I shall repeat it as often as it is necessary: Just as I am ready to favor the development of the various schools (modern, primary, superior, technical, et cetera) which must have their place in the instruction of the second degree as we are planning it, so I also proclaim that this development ought not to be made at the expense of the old classical humanities. Let us reserve these humanities for the pupils who are worthy of them, but at all costs, let us maintain and preserve exquisite form of culture the disappearance of which would constitute an irretrievable degradation of human intelligence."

Let us compare with this text a passage of the letter which the former minister, Leon Berard, who is, moreover, politically lined up in the camp opposed to that of M. Ducos, wrote to professor L. Labrousse:

"True democratic equality requires.....that we make accessible to poor children difficult studies and culture which is the fruit of them; it by no means requires that we lengthen, in spite of the facts, an experience of modern teaching from which some rich and some paying students profit which a mere bourgeois prejudice turns away from the primary superior and technical educations."

This is a declaration to which many of the partisans of the centralized school will without doubt subscribe although M. Leon Berard has not yet



contains the history of work with the Ministry of the Interior."

Many of the "educationalists" -- and notably those of whom we are now

attached to the Greek and Latin studies -- also find the echo of their

thoughts in the declaration of M. de Broglie, who is

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This is a declaration to which many of the principals of the centralized

school will without doubt subscribe although M. Leon Bourgeois has not yet



personally declared his opinion on the principle of this reform.

However important the question of the part of secondary studies and more particularly of the classical culture in the scholastic regime of tomorrow may be, it is certainly not the only one that is being asked. One would misunderstand the spirit of the reform, if one saw in it only the means of assuring to one branch of the second "degre", such as the paying group, a more democratic enrollment for instruction. All children must be called to take advantage of the new organization, and not only for those who will sign up for such and such determined studies.

For the mass of those who will not follow farther than the instruction of the first degree some great changes will be necessary.

Schooling in France is obligatory only up to the age of thirteen. Every one who is interested in the education of the masses claims that compulsory education ought to be prolonged. Furthermore that is not sufficient.

Thus "after school" (extension courses, continuation school, etc.) instruction must be organized so that future citizens, who for various reasons shall have received only instruction of the first degree, may be assured of a civic and human culture as great and deep as possible. At the same time it is necessary to perfect technical education which is still in its infancy. Above all it is necessary to take care that technical instruction does not let it become devoted to preoccupations too exclusively professional. If it is incumbent that the children of this instruction-group be prepared in the practice of their trade, it ought not to be forgotten that they will not only be some producers but also men.

From one branch to the other of the studies, in the various degrees as in the various branches, a general training ought to be considered and assured for children and young people. It is, in order to attain it, better that as in the case of the most opposite political parties so in



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the case of the numerous pedagogical groups a common training for all teachers is demanded.

Today the teachers gather together to one side, without contact with the secondary and superior instruction. That is something which must be changed.

Those who are most eager to claim a large place, in the centralized school, for the secondary studies, properly called, certainly do not scorn either the other branches of the instruction of the second degree or the formation of the masses. But the more they are convinced that the various types of education would all have to propose for themselves as a goal the development of human qualities and not only professional preparation alone. The more they feel that to attain this end it is necessary to hold fast vigorously the great intellectual tradition of humanism.

Whatever the opinion may be that one holds in regard to these means which bring about the coordination of efforts and methods, that opinion is a point on which all the partisans of the reform agree: it must bring with it the abolition of the "barrier of money" ("frontiere d' argent"). Almost all believe that this result can be obtained only by free tuition. This is not evident right away. One might imagine a system excusing from payment of tuition only the less fortunate children. This is the thesis which is summed up in the well-known formula: "He who can pay, must pay."

But in practice, this thesis is hardly reconcilable with the principles of the centralized school. Now, as we have already seen, primary superior instruction is free. If secondary instruction, offering itself to children of the same age, remains a paid-for instruction, what is going to become of unity?



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Needful to the reform, free tuition does not accomplish the reform. In short, what is paid tuition? A small part of the expenses which are incumbent upon a family desirous of having its children educated. While they are going to school they do not earn a living. Nevertheless, they must be lodged, fed, and clothed. Whence, in many cases, arises the necessity of state aid: scholarships for half-board (including the noon meal), scholarships for boarding-school, scholarships for livelihood.

It is the budgetary side of the organization that must be instituted, but the pedagogues cannot ignore it.

Coordination of the various degrees and many branches of education, generalization of gifts perfected by a system of scholarships and grants, is still not all of the reform. A formidable problem presents itself and the time has come to say a word about it; it is the problem of selection. One hardly conceives, in fact, how free education could justify itself for children who, at the completion of the studies of the first degree, would appear unfit for those studies which their parents wish them to undertake. He who says free-education says of necessity, selection.

But is it possible to recognize the true aptitudes of a child? Are not the risks of error extremely great? The old system which left to families the responsibility of the decision, did it not present more advantages than disadvantages?

Such, at least, is the thesis held by a certain number of adversaries of the scholastic reform. The reform, they say, is not conceivable without selection, now selection is impossible: therefore the reform ought to be discarded!

A hasty judgment, opposed by the facts, selection is not a theoristic invention without contact with reality. It already exists in several forms.



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forms.



Beside the secondary pay-school, is the primary superior which, as we have said before, is free. At the beginning selection is made. Only the outstanding students with a certificate of the primary studies<sup>1</sup> are admitted. In certain schools of the larger cities, a supplementary examination is demanded in addition. Is it less scandalous to verify the aptitudes of a student or primary superior instruction than those of a pupil of the secondary instruction?

At the lycee itself there are scholarship-holders, and we have mentioned before what great services the foundations of scholarships has rendered. But these services are not given without examination. Is it less scandalous to check the aptitudes of a poor child than those of a rich child?

"Wealth does not establish the right of the dunce," said M. Leon Berard, Minister to the Superior Council of Public Instruction, January 15, 1923. And he proposed on the threshold of secondary instruction an examination for entrance which should be, in principle, the same for paying students and for students who were candidates for scholarships for entrance to secondary instruction.

Then this conception was discarded. Once more the risks of error were feared. But are the risks less great for the child who demands a scholarship, than for the rich child who is able to pay his tuition fee? It is in such differences of administration that one sees our entire organization has kept the old qualified conceptions.

Selection is necessary. And we shall say with M. Boivin, reporter on the question of the centralized school at the Association Congress of Lycee Professors in 1926:

"The superiority of the system of the centralized school over the actual system primarily must lie in the highest aptitude which it will have in putting pupils in their proper places, in calling to instruction

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Beside the secondary pay-school, is the primary school which, as we have said before, is free. At the beginning of the year, only the outstanding students with a certificate of the primary school are admitted. In certain schools of the larger cities, a supplementary examination is demanded in addition. Is it less scandalous to verify the aptitudes of a student or primary superior instruction than those of a pupil of the secondary instruction?

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Revision is necessary. And we shall say with M. Solvay, reporter on the question of the centralized school at the Association Congress of Lycée Professors in 1910:

"The superiority of the system of the centralized school over the regional system primarily must lie in the highest aptitude which it will have in putting pupils in their proper place, in calling to instruction those who correspond to our grammar school diploma."



of the second degree the elite of the pupils of the first degree, in eliminating, on the other hand, the unfit by whom it is at present hampered. Thus one sees, the extreme importance of the problem of selection."

For there is indeed a problem. Necessary though it may be selection is very difficult to organize. It must be done wisely and surrounded by guarantees.

So this question attracts the attention of professional men particularly. In regard to secondary instruction, selection presents itself in a manner more particularly pressing, at a time when they are beginning to realize free-instruction. Thus was it inscribed in the order of the day of the Congress of Paques, Easter 1931, after a study made by a special commission. Faithful to the doctrine already adopted by it in 1929 the Association considers that selection at the beginning of the sixth year should aim less to recognize the positive aptitudes than to eliminate or delay the pupils whose inaptitude (decided or possible) appeared with evidence. The teachers of the sixth year who must have smaller classes would study closely the characters of each of their pupils during the entire school year. At the end of the sixth year some decisions would be made with the greater knowledge of the problems to be confronted.

What would be the nature of these decisions? Is it simply a question of dividing the pupils into two groups; this one, those who are fit and that one, those who are unfit?

Will selection be accomplished simply by eliminations or by various methods of orientation?

Certain advocates reply, "by orientations", and this conception is evidently the most flexible and most comprehensive. How can, in fact, it be realized? At the end of the Six A (classical course with Latin) it is



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Will selection be accomplished simply by observations or by various methods of orientation?

Certain advocates reply, "by orientation", and this conception is evidently the most flexible and most comprehensive. For now, in fact, it is realized at the end of the fifth (classical course with Latin) it is



indeed apparent that certain children are ready to continue the studies which they have commenced; others are not in their proper places in secondary instruction; finally others are able to succeed only if they pass into section B (without Latin). That problem is easy. But how can we bring about the orientation of those, who at the end of the Six B are ready for section A? If it is easy to abandon the study of Latin, it is less easy to undertake the study of it when retarded a year. Whence the conclusion which deceives the eyes of many (all of it being contested by others): The sixth year of the lycee ought to have only one section; Latin ought to be obligatory in it as well as the other subjects. On the principle of this obligation the masters of secondary instruction are divided. Their various groups often show themselves uncertain as to the attitude they should adopt. In 1921, the National Federation came out in favor of the obligation of Latin in the Sixth and Fifth years;<sup>1</sup> a majority even found itself demanding its extension to the Fourth class. In 1923, however, the obligation was rejected. But logic has also its rights and that is why the idea no longer appears to meet the opposition today that it found seven years ago.

More than that, it is not only between the two branches of secondary instruction that the pupils ought to be oriented. It is among all sections of the second degree in the system of the centralized school. Thus the General Federation of Instruction has admitted the principle of a common "entrance class" (class-vestibule) to these various sections and replacing, particularly, the actual sixth class of the lycee and the colleges. But here again we find the same problem which has already been the object of

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long discussion in the heart of the pedagogical commission of the Federation; to permit a most sure orientation and one less arbitrary, is it not best to give to Latin the character of a subject with obligatory instruction in this "entrance class". The controversy is grave, and the differences in the training of the masters themselves are not calculated to facilitate agreement however desirable. But there as in a great many other things the actual worth of an ideal must finally bring about its success.

Orientation by choice must not, in any case, be applied in the spirit of militarism. It does not belong to committees or juries of professors to divide their students for themselves in an obligatory manner in the various branches of instruction. They will have to confine themselves to giving advice and counsel to the parents. The parents shall remain free not to follow the advice, and not to choose for their children the section most particularly advised. Only this will be enforced, namely, it will not be possible for children to stay in a section or class for which they are not fitted.

In the pages which have preceded, we have attempted to see what the actual conceptions maintained in the contents of the centralized school are. But what has already been accomplished? Has the administration a general plan?

To this last question it seems as though a negative answer must be given. The Ministry of Public Instruction has begun to grope its way in the proposed reform. The fragmentary modifications which it has made in the old organization are not closely associated. Many times the impression is given that the Administration walks a little blindly, that it does not know where it wishes to go --- and people complain about this.

Let us recognize, however, that the task of the Administration is difficult, and that the vicissitudes of politics, with the complications



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Let us recognize, however, that the task of the Administration is  
difficult, and that the vicissitudes of politics, with the complications



which they bring, do not by their very nature make the task easier.

A few results have been obtained. Let us ask ourselves what they are and how much they are worth.

An effort for the unification of the instruction of the first degree has been made: the programs of the primary schools have been extended to the primary and elementary classes of the lycées and colleges. The principle of this measure is undeniably in line with the centralized school; the means (and also processes employed to bring about the reform) have called forth some well-founded protests. The management of scholarships has been unified, that in itself is something excellent. Scholarships for livelihood, granted to the primary superior instruction were formerly refused to secondary instruction by a strange regulation. These scholarships are now extended to the secondary. The unification of the examination, in the second series (that is to say for children who have pursued different studies for a year) seems less justifiable. As for the "amalgam" (or bringing together of various sections of pupils for a certain number of courses), it has been necessary to abandon it, at least partially, in view of a most unfortunate experience.<sup>1</sup>

For some time, the effort seems to have had particularly as its goal the breaking down of the barrier of money, the suppression of the dualism, of paying-instruction and free-instruction. The sixth of the secondary classes has been free for some months. The fifth will be free from the beginning of October 1931. In this manner the reform will rise to the higher classes from year to year. It is possible to believe that by the beginning of October 1936 (at the very latest) all secondary instruction will be free.

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fixed the conditions of admission into the Fifth class. But will this decree, applying to the period of "paying" secondary instruction be sufficient in the new regime. The question becomes prominent when one considers the immense increase which has been produced this year in the Sixth class. This afflux is due partly to the establishment of free tuition, and also partly to the births which followed the War (the children who were eleven in 1930 are those who were born in 1919). But this increase has been of such a nature that in numerous institutions the classes are over-full. In some of them, certain pupils who enrolled too late have not been able to find a place. Measures are being taken. Selection must be organized. New school buildings must be constructed. It is rightfully deplored that secondary instruction has been forgotten in the project of "national equipment".<sup>1</sup>

Last of all, not much has been done for mass instruction. A project for the prolongation of obligatory schooling sleeps in the Senate and it is complained that school attendance may not always be regular.

The reform is not accomplished. It is being realized in a chaotic fashion, intermittently, without cohesion. Nevertheless a new regime is being substituted little by little for the old. We are not forbidden to hope that in a few years a democratic organization will have taken the place of the organization on a basis of wealth. This transfer can--and must--come about without lowering the general culture. The preservation of the subjects on which this culture was founded in France during the past centuries, provided one wishes it, is perfectly compatible with the centralized school.

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reform? or, as it is frequently said, is the reform understood only with monopoly (exclusive control of instruction on the part of the government).

Here is another aspect of the problem, more political than pedagogical perhaps, but a study of the centralized school would be seriously incomplete if this question were left to one side.

First of all, let us recall briefly of what the actual organization consists. It is founded on the simultaneous existence of two types of schools: the public school and the private school.

Between the two, competition and rivalry have many times taken on the character of bitterness, due perhaps more to the masters themselves than to the political parties which have often made the school the stake of their contests. Without wishing to give an historical account here, we can note that in the course of the past century the public school has developed itself as a neutral and lay institution opposite to the private, most often religious and catholic. Thus the academic question has found itself mixed up in political-religious quarrels which held such a prominent place in France before the War, and which now and then tries to revive themselves in France today.

Thus the public school has often met lively opposition at the hands of the "clerical group", while the private school on its side, has been suspected by the laity.

Of course, it is necessary in this matter to guard against systematic simplifications, which would give to our readers an entirely false idea of the truth. If the majority of public teaching staff is composed of free thinkers hostile to the Church (and it is sufficient to take account of this by reading the Bulletin of their Association), certainly there are among them some practising Catholic. Whatever one thinks in certain centers, it is not exact, that the masters who are personally without religion faith



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necessarily lack it, in their class, in the neutrality which is prescribed for them and give anti-religious instruction. It may be that we can cite certain examples of abuse of this kind; but we must not be too quick to generalize. In the lycees and the Faculties, the professors having one religious faith are numerous, and their course is not hindered; personally Catholic, I have never had to complain, in this respect of any administrative annoyance. Perhaps it has not always been thus and the reminder of annoyance is present to certain memories.

The leaders of public instruction and private instruction are not always against one another.

But it is indeed certain that an uncomfortable feeling exists and that certain unwise attitudes do not tend to dissipate them.

Did not a minister of Public Instruction invite in 1924, the prefects (principals) to take action against public officers who were having their children educated in private schools?

The Association of Professors of the Lycee, moreover, rose up against this indiscreet oversight and in this instance defended the civic liberty of all the officers. Without wishing to exaggerate the importance of this ministerial letter,--which I believe has remained a dead letter--it must be said that some gestures of this kind are the index of a condition of state of mind that is disturbing and breed suspicions and misunderstandings.

It is also complained that liberty in teaching has been reduced, by act of law against some religious orders. The right of teaching in France is prohibited to the clergy. The state, which theoretically ignores religious vows, charges those who have taken them with pedagogical incapacity. There is a lack of logic, which is only explainable in some degree by anti-clerical hatred, supported moreover by the recollection on its part that many Catholics have in the past joined the side of the



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the fact that many Catholics have in the past joined the side of the



conservatives against the Republic and the Democracy.

From all these considerations there is arising in certain centers a sort of distrust in regard to the centralized school, so much the greater because many among the defenders of the reform---but not entirely, certainly---are lining themselves up politically with the anti-clerical parties.

May 17, 1919, the journal, La Lanterne, (the Lantern) wrote:

"In the way of the centralized school, there remains still another obstacle, the necessity of doing away with private schools."

The Masonic Convention of 1924 declared:

"The centralized school presupposes the monopoly of public instruction."

During the same year, senator Debierre wrote in Le Rappel (The Recall) on November 9th:

"Away with the sophistry of freedom of instruction."

It is fitting to note, however, that the tendency which is strong in these texts is very far from being the dominating tendency among the partisans of the centralized school. The reform which they wish to carry out is an interior reform of public instruction. It is perfectly in harmony with the continuation of private instruction. It does not raise the question of monopoly.

Monopoly of education in France has only a very few sponsors. Among the men who demand the democratic reform of instruction, there are many firmly attached to the support of freedom. M. Zoretti, member of the socialist party, announced himself clearly as being against a monopoly. Messrs. Herriot and Ducos did the same.

In short, it is in the field of public instruction alone that the reform is being developed. It is to be regretted that some measures,



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such as the law, refuses in an insulting fashion clergy the liberty of teaching. That act was prior to the centralized school and has no connection with it at all.

Unfortunately the problem becomes complicated by the question of money. The public school alone benefits from the national budget. No assistance of any sort can be allotted to a private primary establishment. Even the help granted to children by the school banks is reserved by requirement for pupils for public instruction. If a municipality wishes to extend funds to those of private instruction, it is in danger of seeing the decision annulled, in the name of the law and by the authority of the prefect.

The rule of private secondary schools is less strict. These are able to obtain financial aid. Likewise state professors may be placed in them. But this regime holds only for some colleges, very few in number, and on the condition that they have no sectarian character.

All this, to be sure, is independent of the centralized school. But we are given to understand that the friends of private instruction fear the dangers which complete extension of free education to its opponents may come to. In fact, there is the risk that the private school will lose part of its clientele, for the school which is deprived of state aid can not give free tuition.

Thus the adversaries of the centralized school have found in the defense of freedom of instruction an argument in favor of their thesis. Reining themselves against the reform demanded especially by the party on the left they support the ideal of proportional scholastic division.

They say that instead of supporting some schools should the State not rather encourage all private initiative and divide among the various establishments, according to the number of pupils credits anticipated



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for national education? Even if it is allowed to some schools, it can be tolerated, but on the condition that the principle of proportional division of credits be maintained.

As for the children who are poor and deserving also, a National Office of Scholarships should assure the payment of their study bills, in a private or public school depending upon the choice of the parents.<sup>1</sup>

This conception does not appear to have chance of prevailing. The scholarships, whether they are granted for public or private instruction, constitute only one remedial measure, cannot be enough to assure equality of social classes in the presence of education. As for the distribution of school money by proportion, without examining the practical difficulties which it presents, we cannot fail to maintain that it supposes a total upset of our organization, and this overthrow would meet a most lively opposition in the left wing and even in the center.

However, is there not something to remember in the objection presented by the defenders of assistance for private schools? Without this assistance, is freedom not more often theoretical than practical? Can only the man make use of it pay for the studies of his children? The poor man has not the means of exercising the freedom of choice. Is that equality?

On the other hand, if the private schools should close their doors tomorrow, the State would not have enough schools or enough teachers to give instruction to all the children of France! It would have to increase the credits anticipated for the budget of public instruction. Would it not be just to turn over to the private schools the economies realized thanks to them?

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To be sure, the aid would not be given without control. The schools desiring to save the status of liberty, such as it actually functions, would be permitted to do it. But those who wished to benefit from the moral and financial support of public authority would contract certain obligations. The rating of the teachers, value of the instruction, et cetera could be checked up. But this verification, accomplished without hostility would not have to concern itself with the philosophical and religious tendencies of the schools. Aid could not be refused to them because of their confessional character.

Far from being opposed to the ideal of the centralized school, this solution would permit private instruction itself to benefit from the great democratic reform. So several years ago this idea was adopted by the League of the Young Republic. In its congress of 1924, the League declared itself both for equality before instruction and for financial aid for private instruction. It has never ceased to uphold this double thesis.

The position thus adopted by the Young Republic is distinguished from that of most partisans of the centralized school, since the latter are usually hostile to the principle of aid for the private school. It is distinguished none the less from the one which the partisans of these gifts have adopted, since they are ordinarily opposed to the centralized school.

The reform thus comprised would permit however, a harmonious combination of the aspirations in view. The reform would be able to realize itself in an atmosphere of confident collaboration, by the agreement of all those who, in regard to moral and religious forces, sincerely wish democratic progress.

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This would not be the first time that the Young Republics and its

chief, Mrs. Sargent, would fill the role of forerunners in our political



Must I recall to the German readers painful misunderstandings, the weighty misapprehensions which still separated our two nations ten years ago. No later than 1921 Marc Sangnier took the initiative in organizing the international democratic Congress for peace. In 1923, in the midst of the crisis of the Rhur, the third Congress was held at Fribourg-en Brisgau, and I remember with deep emotion those hours of confident brotherhood. Among those who formerly criticize the pacifist orator, many today have rallied to the political views which he was among the first to advocate.

Who knows if he will not be the same in school matters? And if, with the organization of the school ceasing to be the stake of the philosophical and religious struggle carried over on to the political field, it will not be decided to adopt a solution of the type of that which Marc Sangnier and his friends are proposing?

They wish the great reform of equality to be realized, and Marc Sangnier wrote on the 5th of February 1926.

There is, first of all a generous design, one which makes the ideal of the centralized school so pleasing to the mass of the country: it is necessary to break down the barrier of money which is in opposition to the development of education of the middle class. Selection, always necessary, will no longer depend on the fortune of the parents, but upon the intellectual capacities of the children, themselves. It is a question of realizing what minister Daladier, using again an old expression less ambiguous, called "equality" of all children before instruction in all degrees. We have no need of saying here at what point, in the Young Republic, we have attached ourselves to the development of this reform so truly democratic. And may no one come and claim it is difficult, arduous to realize and necessarily slow. We know it only too well: but



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isn't it true that all democratic improvements proceed in the same manner? It demands courageous effort, sometimes painful effort which must be carried out with so much the more vigor."

They also wish that the reform, far from being realized in a spirit of exclusiveness, favor the development of all initiatives in the scholastic field, and in the same article in which he wrote the lines which we have just quoted, Marc Sangnier declares the following:

"Truly it is a deplorable situation this one, that the one which opposes as competitors (more strictly speaking, as adversaries), private instruction and state instruction which the historical conditions of the republican government, if they try to explain it, do not justify its existence.

There where the conflict is, is that not the place for collaboration? Is it not a deplorable twist of circumstances that this one which brutally prohibits the possibility of all state aid, from departments and communes, not exactly to private schools, but actually to religious schools?

Let us think of this situation without prejudice as without passion. It is a conception with very little democracy in it at heart, this conception of state instruction which in manner is rigid, uniform, based on hierarchy, militaristic, so to speak, risking to exterminate the original germs of spiritual life; risking to stifle the moral richness of the nation under the very demands of a neutrality as much more poor and empty of living contents as are the ideas and theories more numerous on which we have not yet succeeded in reaching an agreement."

To assure equality of social classes before instruction and to attain this end not by paternalism, but on the contrary by a wider collaboration of all initiatives, that is the task of a kind to tempt democracy.



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scholarship field, and in the same article in which he wrote the lines which

we have just quoted, M. de la Roche declares the following:

"Truly it is a deplorable situation this one, that the one which

opposes as competitors those actively working, as entrepreneurs, private

initiative and state intervention which the historical conditions of the

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The goal is still far away, and we are progressing slowly step by step. Nevertheless, let us have confidence in the force of ideas.

The problem of the centralized school is complex. Yet in this paper, I have simplified many of the questions which it is not possible for me to go into in detail. But we must not be afraid of this complexity, which is the that of life itself.

The choice which is actually offered to us is this: do we wish to preserve a scholastic regime made for a country politically and socially founded on plutocracy? Or, on the contrary, do we believe in democracy, and do we wish it to be the spirit of the school of tomorrow? The partisans of the reform of instruction have chosen the democratic solution. But the partisans are still widely divided as to many of the methods to be employed. Democracy is not made in a day and it is by working together, on the part of those who really wish to accomplish it, will arrive, let us hope, at some agreement.



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## CONTEMPORARY FRENCH PEDAGOGY

By Pierre Frieden, Luxembourg

The general outlook which this title promises aims, not at the effort of practical education, but exclusively at pedagogical theory, that is to say, the knowledge of facts and law, of methods and ends. We intend to treat with pedagogical science such as it has developed in France during recent years. Theoretical pedagogy occupies in the list of French sciences a tiny place, hardly does it count in the list of courses officially recognized. Professorships of pure pedagogy do not exist in France. Great educational leaders are rare; schools of scientific pedagogy cannot bear comparison with similar schools abroad. However, since the War, public opinion and even political circles have been moved by the lack of pedagogical work and interest. Today the problem of education rises clearly before those who had believed it in existence, or settled, or secondary. It occupies all serious minds. One understands everywhere that political, social, and economic reforms are preceded and commanded by reform of hearts and minds. Everything is done in the long run by men; no problem of human life can be treated exclusively in an administrative and technical spirit. Everywhere where the human element is represented, the educational problem presents itself and settles itself in one fashion or another. Universal pedagogy which goes beyond the limits of the school, such is the first tendency of French pedagogy. Education is no longer considered as a distinct profession, but as a function of all the professions. Educational work has become a national problem, just like industrial and commercial work.

Joseph Wilbois, director of the school of administration and business, is inspired by this new spirit in a work entitled: "L'education National", in which he examines the conditions under which the important function of



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education can and must develop. Three things are required to make an educator: (1) the gift, (2) experience, and (3) knowledge. The gift is rare and inborn; experience usually forms slowly; there remains the knowledge which can be supplied.

The science according to Wilbois comes from two courses of training sociology and psychology. Scientifically the problem of education presents itself thus: First, the aim of education is to adapt our children materially and morally to the society of tomorrow; for that is as necessary to know it as far as it definitely determined and to guess it as far as it is irreducably new; Second, to reach this end, the knowledge of the soul of the child is indispensable. Hence energetic prophecy, positive sociology and psychology, the prime ordeal conditions of the task of education.

Starting from these considerations, Wilbois, concludes the necessity not of partial reform, but of a total reform, of complete revolution in education. In what does it consist? Education according to Wilbois must be national; it insists on being directed in its main line by the representatives of the groups to which the child, when a man, will belong, that is to say, to the groups of public life and private life.

Public life bears three principle aspects:

First, the production and distribution of goods and the institutions which corresponds to them, which are the work shop, the company, the corporation.

Second, public order, the essential function of the state.

Third, spiritual life, the mission of the church.

Private life is organized in the family.

How, in view of these principles, are we to regulate the education of children? It is the affair of groups which represent public life and private life. Nothing is more absurd in consequence than the actual



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organization. Today the groups of production are not considered in matters of education any more than at the other extremity, the family. On the other hand, the state is all-powerful; it brings up the children for itself, neglecting both the needs of the producers and those of the private citizen. It contents itself with training the citizen according to methods two or three centuries old.

According to Wilbois you must first give the child a professional education regulated by the corporations who will fix the course of study and furnish the necessary funds. It is thus that the education of a future miner will belong to the underground corporation. In the second place, the child will receive a political education in which the state will intervene by its control and its contribution. In any case, it will have ceased to be the absolute master of the school; finally as the spiritual life is assured in the first place, by the Church, the latter will have its part in the work of education; but neither the corporation, nor the state, nor the Church has any pedagogical competency. Their work is to determine the end in view; the technical part of education is the task of educational specialists.

Wilbois dreams of a new type of educator such as Edward Demolins had dreamed of thirty years ago. When he praised as a teacher not only a learned man, but a sporting type of man or rather indeed a good specimen of the human race in its different manifestations. This teacher fulfills much more exactly than ours the type of a father sufficiently educated to be able to initiate his children into different kinds of knowledge, and sufficiently alert to be able to join in their games, showing himself superior to them.

The new educator must be a leader in the full sense of the word, that is to say, he must possess the consciousness of the goal to reach a firm and constant will-power, the effacement of his own personality before the



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goal, true humility, mingled with strength and assurity, in one word, he must realize the definition given by Tain: To be a leader means to march on the same road but at the head, to direct the work of others while taking part in it.

Wilbois distinguishes between the educator and the teacher: the teacher, in the strict sense of the word, doesn't need to possess the qualities of the leader, on the other hand, he needs special qualities, of which the two principle ones are: (1) the sense of the psychological intellectual life which permits him to make the most detail diagnosis of an intelligence, (2) the aptitude to awaken the energies in the love of work.

A new normal school would prepare future educators for their tasks so described. This preparation will take in three sets of exercises:

- (1) Two years of theoretical study at the university;
- (2) A few months of travel and sojourn abroad;
- (3) A practical course of one or two years in a school already constituted as a family boarding school.

As to the educative role of the family, Wilbois states once more that on this point everything is yet to be done. The duties of father and mother imply a training which is most usually lacking. Partial attempts have been made in France to give to parents the complement of pedagogical education necessary for their task. Recently there have been created the League of Doctors and Families, the Society of Parent Educators, the Society of Family Patronage, Free Society for the Education of the Child. Let us also point out, in passing, the book of M. P. Crouzet: "Teachers and Parents". The work of Wilbois has the appearance of a technical work that is critical of utilitarian inspiration. But let not the reader misunderstand the deep spirituality even when it is unexpressed which rules discreetly the thought of the author and affirms itself in the final chapter. The science of



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production and rationalization Wilbois would reserve for those who think with him that virtue and saintliness are the supreme and essential values, that success is a word empty of sense, that to produce is not all, that our destiny goes beyond the vain pale of agitation and production. His ideas on education imply an inbred faith, an unwritten meditation, inaccessible to those who have not a just heart, Wilbois attaches himself to the sociological school set forth by Demolins, in "La Science Social". It is needless to recall here the important pedagogical contribution of the more positiveist schools of Durkheim in the same order of interests, if not of method, we must place the effort of the "Societe du Redressement Francais" which publishes as number 2 of the "Cahier du Redressement" a great survey on the new education entitled "L'education Nationale", Paris 1927.

Paul Desjardins sums up the conclusions of this survey carried on in Germany, in England, in Switzerland, in Italy, in Austria, in America. First, the secret of the new schools and of their success is in the role of the leader of a powerful personality, they rest on a clearly defined conception of what makes the value of a man; they imply an association colleague, of leaders of enterprises, of business men, capable of appreciating educational work and sacrificing something to it. France itself is late on this point. Her school systems rest almost entirely on the routine of the past; what paralyzes it is the middle-class prejudice which sees in education a means of differentiating and maintaining social classes; then it is the bureaucracy which expects everything from the government, nothing from private initiative, is at last the religious and political neutrality which according to Desjardin takes from education its vital force, its frankness, its deep efficacy. La Societe du Redressement Francais calls urgently for trial schools on the model of those which it has studied abroad and which would seek out new paths for the national French school. In the general tendency, the wishes of the Societe meet the idea of Wilbois.



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## II

Certainly the contribution of the sociology movement does not stop at these few efforts analyzed above. We are compelled to limit ourselves to essential and original work, richer and newer is the influence exercised on the pedagogical movement by biology and notable by physiology and pathological psychology. In fact, there are close connections between the biological sciences and pedagogy. There exists even a zone of physiological and psychic analogies which coincides with the part of medicine, in which pedagogy becomes medical treatment. Pathological pedagogy has produced in France a very extended literature of which we are proposing to examine the most interesting manifestations.

Let us sight in the first place the works of Nathan Marcel, chief of the clinic of medical school; first, trouble that may be avoided; second, juvenile troubles behavior and character. Nathan studies the troubles of behavior, connected with epidemic inflammation of the brain, epilepsy, general paralysis, dementia precox, snobbishness, jealousy, ennui, inferiority complex. Without embracing one particular theory, explaining the origin and the progress of these troubles, he takes account of all. Certain cases find their solution by the method of psycho-analysis according to which, the trouble of the character would depend upon that which the "psyche" has met in virtue of settled circumstances has met as one of the more primitive stages of its evolution. For other cases, Nathan adopts a very suggestive doctrine of Ferriere.

The individual like society passes through four stages. The first stage, so called sensorial stage, corresponds to the isolation of the subjects, all the activities of whom tends to supply the immediate needs of his subsistence. The second is characterized by an established order, authoritative, closely shut in, subordinated to a leader, an order in which the individual counts for little and accomplishes with his best efforts and without discussion, the task







which is imposed upon him. The third stage, on the contrary, corresponds to a rebirth of the individual, who becomes conscious of himself, revolts against the social order, discusses the value of it; it is a period of relative anarchy in the course of which the subject, endowed with a finer critical instinct and with a greater confidence in his own judgment seeks a new order of things, better adapted to his own personal tendencies.

One may say that he is seeking himself as much as he is seeking society. Systematic at the outset, this spirit of opposition grows wise as it comes in touch with all reality. The confusion ceases and it is during the fourth stage that, more conscious of others, of social necessity and also of himself the subject like society arrives by successive retouching at a new equilibrium, near a definite state.

One easily understands that if the two first stages represents the infancy of society as that of the individual, the two last, symbolize, very well, adolescence developing toward maturity and to most perfect balance. Certain characters so called pathological, let us say rather defective, would result then from arrested development. Those who stop in the first stage are the egoists, the selfish, the common spirits, prisoners of their own most immediate needs, for whom the standard is pleasure or pain in their most elementary forms. They constitute according to Ferrere a good quarter of humanity. In second stage, the other so-called conventionalists, lovers of established rule and order, attached to exterior formulars, those whom one wins by advancements and decoration, short-sighted spirits with narrow horizons, quite comparable to M. Imbu, immortalized Jehan Rictus narrower even than the classic Joseph Prudhomme.

The third stage, (12%) corresponds to those who are intuitive, enthusiastic, often generous, broad of view, idealistic, some time even utopian. They represent the picture of the first stages of adolescence whose crowning would be represented by the reasonable type. By this name, the author does not mean







debonaire wise men, but the learned men, the seekers, the organizers, as conscious of what they desire as are fixed points represented by exterior realities. What are the pedagogical conclusions of the works of Nathan? The author insists on the ravages, on the hand, done by authoritative education which had made scrupulous or psychothenic or rebellious. Many psychoses have their point of departure in a false sexual education, which in punishing brutally, certain bad habits provokes persistent troubles in the child and deform the character. From the observations of Nathan, it results that the adolescent should govern himself by tact and confidence, the methods of restraint especially applicable in the case of the child, must no longer be considered in the case of the adolescent.

In his recent works, "The Normal Child"; "Family Hatreds"; "The Dreamers Awaken", Dr. Robin, former hospital director aspires to aid parents to understand children and to improve their method. The character, affirms Robin, just like the vertibral column and other members can take vicious positions. There exists the mental orthopedics, the heart and the mind are cared for like the body, often by the same procedures.

Robin is optimistic as to the future of education: "One may say, that for the first time in centuries, the child has been born in the consciousness of man."<sup>1</sup> He is born and his heart opens to intelligence. The infantile soul is laid bare. The child is our new world. The child will develop harmoniously in life, if the parents take in at least this truth: the child has no fault, he is badly brought up or sick.

Biology and pathology, penetrating into the domain of pedagogy have renewed the great problem of sex education which is at the centre of

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upbringing, the child, the learned man, the teacher, the organizer, as conscious of what they desire as the blind points represented by exterior realities. What are the pedagogical consequences of the work of Piaget? The author insists on the necessity, on the basis of the experimental education which has made psychology or psychology of rebellious. Many psychologists have their point of departure in a false general education, which is pushing forward, certain bad habits promote persistent troubles in the child and deform the character. From the correction of Piaget, it results that the adolescent should govern himself by fact and confidence, the methods of reasoning especially applicable in the case of the child, must no longer be considered in the case of the adolescent.

In his recent works, "The Normal Child"; "Family Problems"; "The Adolescent's Problem"; Dr. Piaget, former hospital director, applies to all parents to understand children and to improve their method. The character, after Piaget, just like the cerebral system and other systems can take various positions. There exists the mental or biological, the heart and the mind are carried far like the body, often by the same processes. Piaget is optimistic as to the future of education: "One may say, that for the first time in centuries, the child has been born in the consciousness of men." As a born and his heart opens to intelligence. The intuitive soul is kind here. The child is our new world. The child will develop harmoniously in life, if the parents take in at least this truth: the child has no level, he is badly brought up or else.

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pedagogical questions today. How does the problem, sex education, arise today in France. In general, the southern peoples on account of a greater liberty of life and customs give their children a spontaneous and automatic initiation and felicitate thus the task of education. The solutions offered in France are numerous, different, and contradictory. There are first of all those who would like to envelop everything in mystery and not to raise the veil prematurely. They are getting more and more rare. Most teachers are embracing the idea that life in the present day demands sexual initiation and a preparation for the thousand dangers which await and test the young man. But how to carry on this education? On the Catholic side some interesting efforts have been made to meet the necessities of the hour, so they have founded recently a society called "Schools for Parents", the promoters of which are Madame Verine, the author of "La Mere Initiatrice", Madam Jean Camus, and M. Wilbois.

The Association for Christian Marriage published in 1929 a work entitled, "The Church and Sex Education". Here are the practical conclusions at which they arrive: (1) All collective action is to be condemned, because it is ineffectual or dangerous, from the time that the will and sensibilities have not been previously and sufficiently strengthened. (2) Sex education is a task to be reserved for parents, especially as the home generally lacks initiative and savoir-faire, it would be wrong to excuse the parents from this formidable duty. It is necessary on the contrary, to recall to them this essential duty and to prepare them to accomplish it.

Monsieur Dubourg, the Bishop of Marseilles has treated the problem in two works: "The Sixth and the Ninth Commandment" which is addressed to Frenchmen twenty-years old, the second bears the title: "After the Twentieth Year".

The position of M. Dubourg is that of Catholic authority and tradition which, while utilizing the data of physiology, of pathology, and even of



pedagogical questions today. How does the problem, sex education,

arise today in France. In general, the southern peoples on account of a greater liberty of life and customs give their children a spontaneous and automatic initiation and felicitate them for the lack of education. The solutions offered in France are numerous, different, and contradictory.

There are first of all those who would like to envelop everything in mystery and not to raise the veil progressively. They are feeling more and more rare. Most teachers are embracing the idea that life in the present day demands sexual initiation and a preparation for the thousand dangers which await and tempt the young man. But how to carry on this education? On the Catholic side some interesting efforts have been made to meet the necessities of the hour, so they have founded recently a society called "Société pour l'Enseignement", the promoters of which are Madame Verine, the author of "La jeune fille", Madame Jean Camus, and M. Ribault.

The Association for Christian Marriage published in 1925 a work

entitled, "The Church and Sex Education". Here are the principal considerations at which they arrive: (1) All collective action is to be condemned, because it is intellectual or hysterical, from the time that the will and sensibility have not been previously and sufficiently strengthened. (2) Sex education is a task to be reserved for parents, especially as the home generally lacks initiative and savoir-faire, it would be wrong to transfer the parents from this formidable duty. It is necessary on the contrary, to recall to them this essential duty and to prepare them to accomplish it.

Monseigneur Dubourg, the Bishop of Marseilles has treated the problem in two works: "The Saint and the Ninth Commandment" which is addressed to Frenchmen twenty-years old, the second bears the title: "After the Twentieth Year".

The position of M. Dubourg is that of Catholic authority and tradition which, while utilizing the data of psychology, of pathology, and even of



psycho-analysis, maintains that the problem of sex education is above all a moral problem. It makes no compromise with human weakness and without falling into excessive rigours in regard to the sinner, it refuses to make the concessions which the necessities of the physiological life seem to demand. Catholic morality faces exclusively the responsibilities of the young man to himself, his physical health, his moral equilibrium, and the family he is to found. Does this mean that ecclesiastical authority condemns instruction? At the seventh national congress of the Association of Christian Marriage in November 1929, canon Verdier, today archbishop of Paris expressed himself thus:

"Shall we leave to instinct, at the risk, at the chance often criminal, the task of revealing the mysteries of life and the duties which it lays upon us? It would be painful and humiliating for our poor humanity to maintain that the domain from which springs the sources of life is the only one which must remain closed to all pedagogic and scientific progress. We believe that clear and properly tactful explanation must be regarded as a grave obligation of charity and justice."

These official statements immediately found their commentary and their theoretical application in the work of abbe G. Jacquement: "Education and Purity," Paris, 1930 which is a sort of manual in favour of sex education. L'Ami du Clerge declare that up till today the French catholics have not possessed any work of this kind and that it fills a gap. The same review recommends warmly F. W. Foerster's book, "Sex Morality and Sex Pedagogie" which has just appeared in translation at Bloud and Gay's book shop and which seems to it (the review) to be inspired by the methods by which the Church has tried to regulate the sex life.

Non-catholic literature seems to concentrate around two positions, one positivist and biological, the other which faces the problem, from the



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the responsibilities of the young man to himself, his physical health,

his moral equilibrium, and the family he is to found. Does this mean

that ecclesiastical authority condones masturbation? At the seventh

National Congress of the Association of Christian Marriage in November

1930, Mgr. Verdier, Bishop of Paris expressed himself thus:

"I shall not leave to chance, at the risk of the chance of

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which it lays upon us. It would be painful and humiliating for our poor

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must be regarded as a grave obligation of clarity and justice."

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theoretical justification in the work of M. G. Leclercq: "Masturbation and

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Non-Catholic literature seems to concentrate around two positions,

one positivist and biological, the other which faces the problem from the



political and ethnical point of view. Let us cite some important works: "Sex Education," Paris 1930; a book of philosophical decision, of important bearing, but encumbered by too abundant scientific terms. Dr. Duval-Arnould, "The Maladies Which Destroy the Family," Paris, 1930, basically scientific and Christian in inspiration. Freer and more detached from moral consideration is the attitude of Prof. Pierre Vachet who summed up thus his ideas at the fourth congress of the World League for Sex Reform (Vienna, 1930): To give the sex instinct the utmost liberty possible and to suppress constraint as far as possible.

In his work, "Sex Politics" M. Fabre-Luce faces the problem from the point of view of the collective interests of the state, of the family, and also of the individual. He recommends a regulation of the sex life by the means of prophylaxis. It is not immoral to associate with every irregular sex act a right of disinfection which frees it from false idealization. Monsieur Fabre-Luce doesn't fail to see the dangers of premature sex education which risks giving out fewer precepts than ideas, of exciting the curiosity which one wished to teach and of bringing about a premature and artificial awakening of the sex life. Fabre-Luce would like to see sex education intrusted to those who are called upon to direct secondary studies or even to those who must employ young men in the office or work shop.

What will be the basis of this education in the circles which are deprived of the forces of love and fear which religion entertains. It is necessary, says the author, to civilize the instinct by subordinating it to the care of physical health to feeling of honor. Here is the program of action proposed by the Fabre-Luce: Guidance of the institution of family protection, not towards a blind population of the country, but popularization of hygiene and development of the anti-venereal struggle.



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In his work, "Sex Politics," M. Fauriol has faced the problem from the

point of view of the collective interests of the state, of the family, and

also of the individual. He recommends a regulation of the sex life by the

state or provincial. It is not without its dangers with every regulation

sex not a right of satisfaction which faces it from false idealism.

However Fauriol does not fail to see the dangers of premature sex

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Extension, unification, reorganization, of French hygiene education of the public and of doctors, increase in interest taken in the anti-venereal struggle, reaction against the spirit of legality, prophylactic inertia and moral hypocrisy.

### III

If in pedagogy sociology is important to dictate the ends and biology to regulate hygiene, it is psychology which is left as a basis of educational technique. The mental development of the child has been the object of important works, although less numerous than in Germany, England, and America. Let us remember the first great works of pedagogical psychology: Binet, "New Ideas about Children", 1911; Simon, "The Child's First Two Years"; Claparede, "Psychology of the Child and Experimental Pedagogy."

Among recent publications we must mention especially the two works of Mendousse, "L'ame de l'adolescent" (third edition, 1924),<sup>1</sup> and "L'ame de l'adolescente (Alcan, 1928)<sup>2</sup>.

Up to the beginning of the 20th century, the psychology of the adolescent remained surrounded by vague generalities and abstractions. Mendousse attempts a synthesis of concrete elements and general ideas which is to prepare the way for future analyses. His method is not that of the American pedagogy. He attributes little importance to the raw facts, but much to the ideas and general truths which they suggest. It is not the number of facts and observation, the multiplicity of tests which matters, but their intrinsic values on the interpretation which the wise man gives them. The true experience is not that which one provokes, but that which one surprises. Mendousse distrusts the processes of analysis and measure which we owe to the works of Binet and his school, which are fitted perhaps to the study of children, in whom individual elements play most often only a secondary role. When one wishes to study adolescence, one must distrust

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1. "The Mind of the Adolescent Boy."

2. "The Mind of the Adolescent Girl."







tests and measurements. The psychic life is too essentially qualitative for a metrical scale of intelligence or a ready-reckoner of instruction, to permit one to appraise exactly the mental value of a pupil.

In this domain more than in any other, the geometric spirit is notoriously insufficient. The works of Mendousse do not lend themselves to summary analysis. Let us retain here a few essential points concerning the psychology and pedagogy of the adolescent during the pre-pubescent period which comes generally in boys at the age of 13 or 14. The individual is characterized by chaotic and unstable state in which all the tendencies of it appearing in turn try themselves out, grow strong, and fade out. Do there exist for this period any educational procedures that are particularly to be recommended. Mendousse puts the educator on his guard against the idea of depending upon the observations which he makes in regard to children of this age. Everything here is provisory and ephemeral; it is above all the age of ingratitude. The wisest plan is to abstain from every immediate effort education, instruction is enough of itself. The many-sided culture dear to Herbart may be undertaken with so much the more facility as the mind accepts and takes in, in turn, all the most varied ideas. From the point of view of the formation of character, the individual needs to be left to himself. The future personality will stand out so much the better the more one avoids giving a false direction to tendencies which from their beginning, in virtue of their own spontaneity, might have developed in quite a different direction.

On the contrary, during adolescence, clearly characterized attempts will be made in the most diverse directions. Their variety, their richness and especially their incoherence will furnish the educator a most interesting field of action. Adolescence begins with puberty, which is characterized less by the acquisition of new faculties than by a sometimes radical change







of the relations between the already existing elements. The child ceases to be in connection with the outer world. He begins to consider beneath his dignity the pleasure and interests of childhood, while adult life with its rivalry, its ambitions, its practical and speculative interests, seems to him as if destined to demand henceforth all his energies. Mendousse draws from these facts a few pedagogical conclusions: Adolescence has more need of training than of instruction. It is at the moment of puberty that the treatment of the grown functions may have best or worst effect. This concerns in the first case the sex life. According to Mendousse, the least intelligent and the least moral of all the attitudes in this question would consist in studying it by preterition (historical analysis). Parents and educators who believe that they ought to systematically close their eyes or repress in young minds every thought referring to this sort of idea, commit the veritable crime against the moral and physical health of the men of tomorrow and risk closing to them perhaps forever the meaning of the great problems of which love alone is the surest key. For Mendousse, one of the best guarantees of conduct is the common education of the two sexes. In spite of danger which it brings, it would be better to risk these dangers than the too-frequent failures of the highest physical and mental potentialities which segregation may bring about.

Every pedagogical method will have to be useful, will have to submit to a certain number of conditions of which the following are the most important: to leave to children enough liberty and to inspire in them enough confidence so that they will not hesitate to show in their conduct their most secret thoughts, to exercise over their minds a continuous influence deep enough so that the desire of the approval of respected teachers may crush the unconfessible tendencies before they have taken shape and contributed by action to the formation of the manly character. To keep a close watch



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Every pedagogical method will have to be healthy, will have to relate  
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 the indispensable condition before they have taken shape and consolidated  
 by action in the formation of the early character. To keep a close watch



upon the least symptoms revealing the awakening of a disposition not yet suspected in the subject, to bring it out if it is good into the full life of consciousness, to fortify it by ordinary consideration in pedagogy, by reasons drawn from the very personality of the pupil and especially by suiting it to corresponding action; to wear it out if it is bad, by all the means of distraction until the time, always near, when it will be covered by a new tide of the vital current. To favour by all means in all domains, the spontaneity of the adolescent. To use constraint only in a measure where he wouldn't rise of himself to minimum of knowledge, strength, and morality without which the adult would remain below his status as a man and his social function.

Does that mean that Mendousse considers as superfluous and dangerous the constant intervention of the educator? To the contrary, his final conclusion is a fervent defense of education of the will and character. The adolescent profits by his knowledge and notions acquired only if they have become tendencies, that is to say, sources of movement and emotion as well as of reason, so that the most learned masters will vainly pour out on their young hearers torrents of eloquence, poetry, science, and morality. If one leaves, at the same time, to the anonymous influences, to the circle in which he lives, the care of giving a meaning to the vague and constantly renewed desires which torment the mind of the older pupils, one risks on the one hand, bringing them to see in their studies only scholastic exercises; on the other hand, letting their soul shape itself after the mind of the mob; since only the instinct long consolidated are suggested and encouraged, to the exclusion of the fragile tendencies, but which the better pass mediocrity. Now if all progress is made by chosen natures, by variations that are at first individual, the vulgarity of the influences - to which our children are subjected at the age "par



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of the influences - to which our children are subjected at the age "per



excellence" of variation - must be counted among the most powerful forces of regression, without doubt, the higher natures finish by advancing, but besides the fact that they would have taken it at least as well if they had been aided by vigilant care, we must not forget that education has for an aim the elevation of the mediocre to the level of the elite and that it is on mediocre that it leaves the deepest imprint and as these meet most often on the mental capital acquired during adolescence, it is found in the last result, that the value of a nation varies in proportion to the sum of devotion that one expends on its youth.

In his second work, "The Soul of Adolescence" Girl, Mendousse followed the same methods. He owes his view of the adolescent soul to observations made in rather chance fashion and without always having recourse to the scientific material of tests and statistics. He has gathered a mass of documents, several hundreds of letters, twenty-two intimate diaries, numerous answers to questionnaires and investigations. Most of these documents concern pupils of secondary instruction; Mendousse justifies his limitations that in the case of children of the less cultivated circles, there prevails the collective mentality of circle; then that the intellectual training which the pupils of the Lycees undergo, permits the character to develop better according to its own laws. One may doubt of the foundation of this thesis and of its consequences in method. To avoid all argument, Mendousse would have done better to specify his title and to announce a study of the soul of the cultivated adolescent girl.

It is impossible to follow the author in detail in his descriptions and analyses. All that we can do here is to outline the general trend and the main points of the picture. Mendousse examines the young girl from the moment when she distinguishes herself from the young man, that is to say from all years of age, when appear the first troubles announcing



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puberty. The new traits which appear are a rebellious spirit, a tendency to contradiction, aversion for former taste, susceptibility and turbulence, tendency to talk, the awakening of the first loves and friendships.

At last toward the fourteenth year appears the great crisis of development, which is puberty; what interests us here is the pedagogical problems which it raises. Mendousse emphasizes the necessity of prudent and tactful instruction. Who will take charge of it? Neither the mother nor the father nor the physician offer sufficient guarantees for it according to the author it would take an educated woman living in sympathy with young girls whose heart, still young and affectionate, could give to the most abstract notion a character both of femininity and maternity. As to the work of education proper, it follows from the analysis of Mendousse that pedagogical intervention will always remain as an auxiliary on account of the diversity of the individual cases and of the possibility of generic states being completely denatured by the personal attitude of such and such a one. Besides, the brevity of female adolescence does not permit as methodical educational training as that which may be given to boys. As long as the critical time lasts, the essential thing is to lead the adolescent girl to come out of herself by interesting her in some absorbing occupations or in questions which oblige her to form her thought on recognized values. Intellectual work especially acts as a marvelous sedative.

From fifteen to seventeen, the mystery of the feminine soul is more obscure than ever and more difficult to direct; for the polished surface of their intelligence reflects equally all ideas without any succeeding in rooting themselves there. Hates and loves are on the surface. At heart one single being interests them, to know themselves. Selfishness,



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and teacher's education. Who will take charge of it? Whether the mother  
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in rooting themselves there. Hopes and loves are on the surface. At  
heart one might be saying: how interesting they are to know themselves. Selfishness,



hardness, foolishness sometimes characterize many among them and here we touch one of the most obscure problems of the feminine soul: in truth, most adolescence can pass suddenly from selfishness to devotion. The life of the affection is not submissive like the intelligence to the principle of non-contradiction and unconsciousnesses in which emotion predominates, the most diverse aims, the most opposite impressions may melt together in the confused unity in one and the same synthesis. Most of the mental maladies of woman have for a cause troubles of the emotional life. It is necessary that progressive selection should fix into some durable feelings the uncertain traits of adolescence and sensibilities.

In three important chapters, Mendousse, analyzes in turn, the romantic spirit, the mental plasticity and the governing motives of the young girl. His practical conclusion is summed up thus: the nature of the adolescent girl implies physical and mental laws whose application imposes itself as a duty on every rational pedagogical organization. The education of adolescent girls must be different from that of adolescent boys. The essential in the instruction will be to familiarize the thoughts of the pupil with the typical feelings, the remarkable personages, the ideal forms of life, in short, with the objects which have the double merit of satisfying the need of dream and emotion and of directing it towards the best in nature and humanity. The combination of female education with male education may develop in the woman an extreme individualism which is often only an intellectual form of selfishness. The most liberal education declares Mendousse may turn against its principle to the point that certain intellectual women draw from it only the formula of their instincts and the justification of their most absurd desires. In any case, it is anti-physiological and anti-social to train young girls for the hunt for position and to prepare them all for situations which can







be only the lot of the minority. By these conclusions Mendousse allies himself with the ideas of Rousseau and Michlet on the role and education of women. His work is perhaps the most important contribution to the pedagogical psychology of recent years.

From the point of view of the method rather literary, intuitive and personal, we must range in the same category the work of Paul Bernard "How One Becomes an Educator", published 1929. It intends to be a simple collection of brief and modest studies on a few aspects of school life. However, a general doctrine comes out which is summed in five propositions. (1) Pedagogy, which is both science and art of education is nothing else at bottom, but common sense, guided by psychology enlightened by tradition fertilizing the personal experience of the teachers, (2) Among the means of action and the motives which educators may employ, it is important to give the leading place to interest, curiosity, sources of attention, and principles of the active method. (3) The training of the pupil demands knowledge of the child, the centre of our scholastic world around whom everything gravitates to whose measure everything is composed and ordered in the programs and methods of intellectual and moral training. (4) The training of the teacher is the main thought of our institution and our slogan might be "teacher first". What the workman is worth, most usually the work is worth. A strong personality, knowledge that is exact and more widely extended than one tells, a trained self possession, a passion for exactness are the qualities which define the teacher who is likely to exercise a worth while influence over his pupils, (5) The primary school must be organized adapted to the circle of life and to living circumstances, springing minds and consciousnesses.

Beside the science of pedagogy there has developed an education a technique which brings in a kind of mechanics to the service of







pedagogy. Let us note in passing, the book of Jean Delvolve: "Educational Technique" which is a collection of articles concerning in the first place the technical bases of moral education; the second part gives a general outlook on the pedagogical movement in modern literature.

When one speaks of educational technique with a scientific basis, it would be ungrateful not to mention the works of the promoter and creator of scientific French pedagogy, Alfred Binet, to whom F. L. Bertrand has just devoted a long and profound study: Alfred Binet and his work (1930) with a complete bibliography of the work of Binet. Justice has not always been done to him by the authorities he was misunderstood because he showed himself often severe towards official education. As far as the teachers were concerned, he underwent the fate of all pioneers; he was neglected by some, opposed by others, followed and understood by a few; he did not know the consecration of the learned profession. Neither at the Sorbonne nor at the College de France was his candidacy received. For 17 years, he was able to carry on a modest laboratory of applied psychology endowed with 700 francs. His work came almost exclusively from personal labour, carried on outside of all his teaching cares.

Binet began by passing under the influence of pathological psychology under Charcot. His first book, the "Psychology of Reason, experimental researches in hypnotism, marks an epoque in the history of French psychology. It is the first work of psychology founded upon experimental researches in hypnotism. For some years, Binet gives himself up to clinical studies. He published in 1887 "Animal Magnetism". In 1892, "Alterations in Personality" which are a collection of clinical facts and psychiatry. In 1894 he founded the "Psychological Year" which marks



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of all pioneers; he was neglected by some, opposed by others, followed

and understood by a few; he did not know the compensation of the learned

profession. Neither at the Sorbonne nor at the Collège de France was

his teaching received. For 17 years, he was able to carry on a modest

laboratory of applied psychology endowed with 700 francs. His work

was almost exclusively free personal labour, carried on outside of all

his teaching career.

Binet began by passing under the influence of pathological psychology

under Charcot. His first book, the "Psychology of Reason, experimental

researches in hypnosis, marks an epoch in the history of French

psychology. It is the first work of psychology founded upon experimental

researches in hypnosis. For some years, Binet gives himself up to

clinical studies. He published in 1887 "Clinical Monographs". In 1888,

"Alterations in Personality" which are a collection of clinical notes

and psychiatry. In 1894 he founded the "Psychological Year" which marks



the beginning of his properly psychological production with the work that is out of print. "Introduction to Experimental Psychology", an expose of the method of Binet which is at the same time as methodology of scientific pedagogy. In 1900 Binet founded with F. Buisson the Free Society for the Psychological Study of the Child which became the Society Alfred Binet after the death of the latter. The great work of Binet, his masterpiece, which marks an epoque in modern psychology, the "Experimental Study of Intelligence" appeared in 1903. It is an application of experimental methods to the higher functions of the mind which assures to this study enough precision and control to give it a scientific value. Binet comes out against the German methods of Wundt and restores to a place of honour, introspection which must be both subjective and objective. Binet arrives at the qualitative analysis of intellectual types which he has admirably applied to his two daughters, giving up the idea of the psychology of the elements, to replace it by the idea of the psychology of types, anticipating thus the efforts of Spranger who established a psychology of structure.

The conclusions of this book constitute a fine lesson in modesty, patience and vigilance. Binet makes fun of the American method of statistics which give nothing by mediocre results, because it takes more into account the number of accounts than their values. "Mental Test means nothing of itself, its value depends on the time I have been able to give to it and the intuitions to which it leads. When I have departed from this method, I have wasted my time. All anonymous tests must be rejected. One must prefer an experiment on people whose character and existence are known to us. Then Binet establishes as a rule that single isolated experiences remains doubtful. It is the agreement of several parallel researches which fixes the right interpretation.



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The conclusions of this book constitute a firm basis in psychology, patience and vigilance. Blaud makes use of the American method of statistics which give nothing by mediocre results, because it takes into account the number of answers than their values. "Mental Test" means nothing of itself, the value depends on the time I have been able to give to it and the questions to which it leads. When I have departed from this method, I have wasted my time. All experiments tests must be rejected. One must prefer an experiment on people whose character and existence are known to us. Then these establishments as a rule that single isolated experiments remain doubtful. It is the agreement of several parallel responses which gives the right interpretation.



Binet protests against the employment of terminology which is a game rather than science.

He was the first in France to study with scientific methods the psychology of evidence. Besides a work on metaphysics, the soul and the body, it was his book entitled, "Modern Ideas about Children," published the year of his death, which won him popularity in pedagogical circles. Binet proclaims the primary of training over education. He demands as an essential condition of educational work the knowledge of the child, that is to say, individual psychology, and even a childish anthropology, for the child is a specific being who claims a particular treatment.

Among the monographs of the experimental pedagogy of the Binet School, let us mention Thomas Simon, "Experimental Pedagogy" (1924) which studies according to the methods of Binet the phenomena of writing, reading, and spelling. Simon does only perhaps what all teachers do when they seek to know the conditions in which school work is developing; only his procedures are technical, systematic and logical and may furnish a surer basis to the general conclusions.

We must grant a place apart to a work which is inspired by methods both experimental and intuitive and which starting from clinical and pathological observation leads to a normal psychological pedagogy; I mean, Henri Mignon, "Psychological Education of Childhood" (Paris 1930), with a preface by Paul Bourget. The author is one of the best psychiatrists of today and by his work as a doctor he has been lead to observe the influence that education exercises on all forms of psychasthenia, he has understood that the most effective psychotherapie is always the education of mental powers.



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How much more powerful will be then, a judicious education given to soul-powers as yet untouched by sickness.

Mignon pleads for psychological education. What does he mean by that? There are as many kinds of education as forms of human activity: physical education takes care of the body, intellectual education forms the mind, moral education, the will. Outside these domains there remains a collection of psychical functions such as our sensations, our affections, our emotions, our feelings, our imaginations and so forth which permits a training or a deforming the consequences of which are most important. Hence the necessity of joining to child-culture, psycho-culture, a new science to which the work of Mignon is added.

How shall one cultivate the soul of the child? Mignon distinguishes a laic and religious form of this education. The first is given by the home circle, the family, the street, the school. The second by the priest. Education must begin in the cradle where already is forming the rudaments of conscious: the author recommends young mothers to watch over the nursing of the child and not to let the child play with the breast, not to let it go to sleep on the breast. It is to be feared according to Freud that the first sensations and perception of touch may be already the outline of the sensuality and sexuality which must not be awakened before their psychological time. The author makes an analogous observation as to the function of elimination which gives rise sometimes to voluptuous sensations, the frequent origin of little sexual vices.

With the awakening of the emotional life arise more complicated problems according to Mignon, it is the sense of hearing which first awakened the emotional life. It is proper then, to give particular attention to the hearing and to avoid especially provoking fear in the child, fear, the daughter of the emotions and the great scourge that can poison the soul-life. Never frighten a baby, even by laughing, even in



For such power will be that, a spiritual education

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With the maturing of the emotional life arises more complicated

problems according to Wigman. It is the sense of hearing which first

awakens the emotional life. It is proper then, to give particular at-

tention to the hearing and to avoid especially provoking fear in the

child, fear, the danger of the emotions and the great danger that can

bring the soul-life. Never frighten a baby, even by laughing, even in



play, even for fun, even to train it. This principle is at the base of psychological training.

Apropos of the training of intelligence and will, Mignon repeats the instruction of Jean Jacques Rousseau: by experience and by example distrust the virtue of obedience! "You must leave the greatest liberty possible." It makes for brutality in discipline and recommends the following principle: A hand of iron in a velvet glove.

The chapter devoted to puberty is of exceptional importance; the author pleads for as early a sex education as possible; even after the age of puberty, the young people need a careful and comprehensive guidance from parents and teachers, for it is at this age that psychic and moral troubles are the most contagious. But psychological education, says he, is a science which they have never taught.

As to the influence which really religious education may exercise on psychical development, Mignon devotes to it the second part of his book. He is inspired by a confidence which a priest made to him one day. We priests, we know only too little when we speak from the desk, when we catechise, when we hear confessions, the quality of the minds of those who listen to us. We are only too ignorant that in the midst of our flock there are a number of weak sheep whom a single word may strike and shatter for life. Who shall teach us, who will warn us? Experience without doubt, but at what a price! We should know better all that special psychology of which most of our priests are still ignorant.

Mignon faces frankly the dangers of poorly conducted religious education and seeks remedies that permit one to make real progress. His developments which have met with the approbation of ecclesiastical authorities deserve to be thought over by every priest who has the charge of souls. The book ends with a chapter on the psycho-pedagogical preparation of the priest from which two practical conclusions are drawn.



play, even for fun, even to learn to. This principle is at the base of psychological training.

Alfred of the University of London, in his book, "The Development of the Individual," by example the development of Jean Piaget's research, by experience and by example, that the child is not a blank slate. "You must leave the greatest liberty possible." It is not for nothing that discipline and punishment are following principles; a hand of iron in a velvet glove.

The chapter devoted to heredity is of exceptional importance; the author insists for an early and as much as possible even after the age of puberty, the young people need a careful and comprehensive education from parents and teachers, for it is at this age that psychic and moral training are the most important. But psychological education, says he, is a science which they have never taught.

As to the influence which religious education may exercise on physical development, Alfred devotes to it the second part of his book. He is inspired by a conviction which a priest made to him one day. We priests, we know only too little when we speak from the desk, when we catechize, when we hear confessions, the quality of the minds of those who listen to us. We are only too ignorant that in the midst of our flock there are a number of weak sheep whom a single word may strike and startle for life. Who shall teach us, who will warn us? Experience without doubt, but at what a price! We should know better all that special psychology of which most of our priests are still ignorant.

Alfred traces through the progress of poorly educated religious education and even reveals that parents are to make real progress. The developments which have not with the application of scientific authorities have to be thought over by every priest who has the duty of souls. The book ends with a chapter on the psycho-pedagogical progress of the priest from which two practical conclusions are drawn.



It is necessary to reenforce the psychological studies by adding to them some notion of psychological pathology. The priest must receive an education as educator and director of conscience.

#### CONCLUSION

Before concluding this general survey, which has been of necessity incomplete, hasty, provisional, it seems useful to recall a work of wider scope, which forms a sort of frame of pedagogical knowledge. There is in the first place, the book of Dwelshauwers: "Contemporary French Psychology, (1920), the fourth chapter of which takes up the work of the founders of scientific psychology Taine, Ribot and Tarde, and selects among the psychologists who have adopted and developed the methods of Ribot, three authors who, each in his way, have seemed representative of the most original tendencies of this kind of psychology; for the method the experimental method, properly called, A Binet; for the pathological method, Pierre Jamit; for the method of observation and analysis, Paulhan; it is then, the work of Claparade, "The Psychology of the Child" which gives an excellent survey of the movement of experimental pedagogy.







## SECONDARY EDUCATION FOR GIRLS

Girls are now by way of education for girls in France  
than there is private schools, before the nineteenth century,  
that it was that religious education for girls and largely  
in the hands of the church.

Since 1850 French education has gradually improved the  
standard of girls' education. Complete equality has not yet  
been attained, but the general conditions and studies  
available in the middle of the century are now the rule.

There has never been a complete equality. The state  
control of education for girls has been increasing in  
scope. This is especially true of the last twenty years.

### CHAPTER VIII

## SECONDARY EDUCATION FOR GIRLS

France is leading now in the world in secondary and  
higher education in regard to the training of women  
without exception and the level is higher than elsewhere.

In my paper "Secondary Education for Girls in France" I  
discuss the public schools, the private schools, the  
Bacheliers have given a rather comprehensive survey of the  
education of girls in France. Following that a review of the  
paper would not be so just, the author has written in the  
following pages his translation of the French secondary schools.



CHAPTER VII

THE HISTORY OF THE NEW WORLD



## SECONDARY EDUCATION FOR GIRLS

Little was done by way of education for girls in France other than in private schools, before the nineteenth century. Thus it was that secondary education for girls was largely in the hands of the Church.

Since 1890 female education has gradually approached the standard of male instruction. Complete equality has not yet been attained, but with an identical curriculum and similar examinations in the offing it is nearing realization.

France has never sanctioned co-education. With public control of education for girls, mixed classes are beginning to appear. This is especially true in small communes where it exists as an economic necessity.

France is learning many things about co-education and many of her fears in regard to it are finding themselves without foundation and the trend is toward more co-education.

In his paper "L'instruction de la jeune fille dans l'enseignement public en France," Monsieur J. Dresch of Toulouse has given a rather comprehensive survey of the education of girls in France. Believing that a resume of the paper would not do it justice, the writer has included in the following pages his translation of Monsieur Dresch's article.







L'Instruction de la jeune fille dans l'enseignement public en France  
par J. Dresch, Toulouse

A European fact and one which is almost world-wide is the increasingly large place which the young girl is taking in the field of education. In France the ground had been prepared since the beginning of the twentieth century; but, under the pressure of circumstances, of which one of the most important was the war of 1914 -- 1918, the problem of education of the young girl came more and more to the attention of public authority.

Up to the last third of the nineteenth century this question did not appear to be the object of government interest. When, after the revolution of 1830, the official primary instruction of boys was organized, no reform was put forth for the education of young girls who remained entrusted to the sisters of the orders. It was necessary to wait until 1867 to see minister Duruy order that communities having more than five hundred inhabitants must provide primary instruction for young girls, always with the cooperation of the orders.

In 1879 a law created in principle for each department a Normal School for Men Teachers and Normal School for Women Teachers, in order to assure of communal men teachers and women teachers. It is then, only when primary instruction for young girls becomes laic that it is at the same time obligatory and free.

Some primary superior establishments were founded little by little for young girls as well as for young boys; they enter it on leaving the communal school, when they have obtained the certificate of primary elementary studies. In the primary superior school they complete their general education; they specialize in certain fields (post-office, agriculture, commerce, industry, domestic economy); they prepare them-



1. The Ministry of Education is the main body responsible for the development of the education system in the country.

A European level and one which is almost world-wide is the interest-

in the field of education. In France the interest has been growing since the beginning of the nineteenth century; but, under the pressure of circumstances, it was not until the end of 1918 -- 1919, that the interest of the young girl came more and more to the attention of public authority.

Up to the last third of the nineteenth century this question did not appear to be the object of government interest. When, after the revolution of 1830, the official primary instruction of boys was organized, no reform was put forth for the education of young girls who remained excluded from the sphere of the school. It was necessary to wait until 1867 to see minister Dufaure order that communal authorities having more than five hundred inhabitants must provide primary instruction for young girls, always with the exception of the school.

In 1878 a law was passed in principle for each department a normal school for the teachers and normal school for women teachers. In order to secure of communal men teachers and women teachers. It is then, only when primary instruction for young girls becomes laid down as of the same place obligatory and free.

Some primary superior establishments were founded little by little for young girls as well as for young boys; they entered in to teaching the communal school, when they have obtained the certificate of primary elementary studies. In the primary superior school they complete their general education; they specialize in certain fields (post-office, agriculture, commerce, industry, domestic economy); they prepare them-



selves for the Normal School for Women Teachers; sometimes they are even able to go as far as the superior diploma which permits them to become mistresses of schools.

More and more numerous and more and more frequently, the primary superior schools for young girls are at present enjoying a very important part in the life of the nation. Together with the colleges for boys, some colleges for girls have joined themselves, under the direction, with the primary superior schools. Certain courses are common to the two categories of students (college and the primary superior school), although the instruction remains fundamentally different. In principle, the category of the college must be impartial, that of the primary superior school must be more practical; but these necessities of existence have considerably brought together today the two forms of education. On the other hand, Technical Instruction which has been greatly developed in France for some years (especially since the direction of technical instruction has been turned over to the Minister of Public Instruction), tends to create equally for young girls schools more particularly practical which make them fitted quickly for answering the needs of modern society.

Secondary Instruction for young girls has been organized more slowly than primary instruction.

The nineteenth century found it still almost entirely in the hands of the Church. Some laic classes had been formed here and there, institutions and boarding schools for young girls; but no official establishment was in existence.

A first attempt was made by minister Duruy, when he instituted in 1867 at the Sorbonne some public courses of secondary instruction for young girls. The attempt failed before the resistance of the clergy.



schools for the normal school for women teachers; sometimes they are even able to go as far as the superior diploma which parallels that in the case of men.

There are more numerous and more and more frequently, the primary superior schools for young girls are at present enjoying a very important part in the life of the nation. Together with the colleges for boys, some colleges for girls have joined themselves, under the direction, with the primary superior schools. Certain courses are common to the two series of students (colleges and the primary superior schools), although the instruction remains fundamentally different. In principle, the majority of the colleges must be impartial, that of the primary superior school must be more practical; but these necessities of existence have considerably brought together today the two forms of education. On the other hand, technical instruction which has been greatly developed in France for some years (especially since the direction of technical instruction has been turned over to the Minister of Public Instruction), tends to create equally for young girls schools more particularly practical which make them fully qualified for meeting the needs of modern society.

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A first attempt was made by Minister Dupleix, when he founded in 1867 at the Sorbonne some public courses of secondary instruction for young girls. The attempt failed before the resistance of the clergy.



In 1879 these courses did not number more than 128 pupils. Similar courses were held only in five cities of France.

The law of December 21, 1880 (The Law of Camille See) was necessary in order that feminine education, both primary and secondary, might be established. A short time after the creation of departmental normal schools, a Superior Normal School, destined to furnish teachers for the Lycees and College of young girls, was founded at Sevres<sup>1</sup>, in 1881.

How well this new organization met the need of the moment, the rapid development of feminine secondary establishments was not slow in proving it! Some figures show it without difficulty.

One counts:

in 1890, 24 lycees, 26 colleges, 38 secondary courses, total	88
in 1913, 51 lycees, 82 colleges, 55 secondary courses, "	188
in 1928, 72 lycees, 94 colleges, 39 secondary courses, "	205

and the number of young girls attending these establishments rose to: 10,900 in 1890, 38,588 in 1913, 53,500 in 1928.

The secondary courses for young girls are institutions in which the State consents to pay for the functionaries. They are considered as colleges in the making. In order to become colleges they must have at least sixty pupils.

The communal colleges for young girls are under regime analogous to that of the boys, in regard to the personnel and financial management. An agreement is signed between the commune and the State.

The lycees for young girls, which depend only on the State, (save sometimes for the boarding-school managed by the municipalities) enjoy as do the lycees of the boys, a certain budgetary freedom. They are administered by a directress assisted by a woman treasurer, under the control of a Council of Administration.

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1. Sevres is located in France



In 1978 these courses did not number more than 100 pupils. Similar

courses were held only in five cities of France.

The law of December 31, 1980 (The Law of Orientation) was necessary

in order that feminine education, both primary and secondary, might be

established. A short time after the creation of departmental

schools, a Superior Normal School, destined to train teachers for the

lycees and colleges of young girls, was founded at Evry, in 1981.

How well this new organization met the need of the women, the

rapid development of feminine secondary establishments was not slow in

proving it. Some figures show it without difficulty.

The number:

In 1980, 24 lycees, 25 colleges, 33 secondary courses, total 82

In 1981, 31 lycees, 37 colleges, 45 secondary courses, " 103

In 1982, 37 lycees, 42 colleges, 50 secondary courses, " 109

and the number of young girls attending these establishments rose to:

10,000 in 1980, 19,800 in 1981, 23,500 in 1982.

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Little by little feminine education has tried to approximate masculine education. Still today there is no identity. But this approximation has been greatly increased during recent years. It is to trace this movement that the following part of our study will be particularly devoted:

This evolution has been well summed up by M. Richard in his book on "Instruction in France". Here is what M. Richard wrote in 1925:

"The primitive programs worked out in 1881, anticipated only a normal cycle of five years of almost impartial studies, in which dead languages were excluded, and at the end of which the young girls were able to obtain, by way of an inside examination (an examination given in the school by the school), the Diploma of Secondary Studies. This diploma carries with it a thorough enough culture, but it was almost destitute of practical sanction and did not give the right of soliciting university courses given by the Facultes.<sup>1</sup> But social conditions more and more obliged young girls to seek a means of independent livelihood and to fit themselves for careers now opened, up to this time reserved for young men. Consequently, for the past twenty years or so the number of those who were preparing at the time for the diploma or the baccalaureate, with or without Latin, did not stop increasing rapidly. In order to satisfy the wishes of the families, one had to organize here and there, in the lycees and colleges, some optional courses in Latin. But the programs for the diploma and those of the baccalaureate were far from being identical and too often it resulted in a regrettable over-working on the part of the candidate. Thus a very pressing change of opinion manifested itself in the University and in the country in favor of a union, as complete as possible, of the two secondary instructions, masculine and feminine."

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1. The Facultes corresponds to our American college.



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"The primitive program worked out in 1861, anticipated only a normal cycle of five years of almost impartial studies, in which dead languages were excluded, and at the end of which the young girls were able to obtain by way of an inside examination (an examination given in the school by the school), the Diplôme de Baccalauréat. This diploma carried with it a thorough enough culture, but it was almost devoid of practical education and did not give the right of entering university courses given by the Faculties. And social conditions were and were obliged young girls to seek a means of independent livelihood and to fit themselves for careers now opened up to this time reserved for young men. Consequently, for the past twenty years or so the number of those who were preparing at the time for the diploma or the baccalauréat, with or without Latin, did not stop increasing rapidly. In order to satisfy the wishes of the families, one had to organize here and there, in the lycées and collèges, some optional courses in Latin. But the programs for the diploma and those of the baccalauréat were far from being identical and too often it resulted in a regrettable over-working on the part of the candidate. Thus a very pressing change of opinion manifested itself in the University and in the country in favor of a union, as complete as possible, of the two secondary instructions, masculine and feminine."

1. The Baccalauréat corresponds to our American college.



"The promised reform is in view of realization. From now on, for six years, the young girls will follow a common program of French, living languages, sciences, history, geography, and design. Some, like the boys, will be prepared for the baccalaureate, with or without Latin; others, who will be destined for the diploma, will study more especially the subjects of instruction particularly feminine (domestic science, manual arts, music) and will follow some complementary courses in ancient and foreign literatures, psychology and ethics."

Up to the present, there exists in some lycees special divisions, where the pupils granted a diploma who are destined for education, prepare themselves either for the superior normal school of secondary instruction at Sevres, or the superior normal school of primary instruction at Fontenay-aux-Roses, literary or scientific sections, or for the normal school of technical instruction. In the future, some classes in mathematics or philosophy will be inaugurated, where the need of them will be felt, to prepare the candidates for the second part of the baccalaureate."

In regard to religious instruction, the rule is the same in the schools of young girls and boys' schools; it is explained in the decree of December 24, 1881:

"Article 1.--In the public establishments of secondary instruction, the wish of the father of the family will always be consulted and followed in matters which concern the participation of their children in education and in religious practices."

Article 2.--Religious instruction will be given by the ministers of the various sects within the portals of the establishments, outside of class hours."



"The proposed reform is in view of realization. From now on,

for six years, the young girls will follow a common program of French, living languages, sciences, history, geography, and design. Some, like the boys, will be prepared for the baccalauréat, with or without Latin; others, who will be destined for the diploma, will study more especially the subjects of instruction particularly technical (domestic sciences,

manual arts, music) and will follow some complementary courses in sciences and foreign languages, psychology and ethics."

Up to the present, there exists in some special divisions, where the pupils granted a diploma who are destined for technical, preparatory or other for the superior normal school of secondary instruction at Lyons, or the superior normal school of primary instruction at Fontenay-aux-Roses, literary or scientific sections, or for the normal school of technical instruction. In the future, some classes in mathematics or philosophy will be inaugurated, where the need of them will be felt, to prepare the candidates for the second part of the baccalauréat."

In regard to religious instruction, the role is the same in the schools of young girls and boys, schools; so as explained in the decree of December 10, 1921:

"Article 1.--In the public establishments of secondary instruction, the aim of the father of the family will always be consulted and followed in matters which concern the participation of their children in education and in religious practices."

Article 2.--Religious instruction will be given by the ministers of the various sects within the portals of the establishments, outside of class hours."



It results from what precedes that feminine secondary education supports two methods actually very distinct. One conforms to the old idea of feminine education: impartial culture, but without Latin or Greek, general education, accomplishment. The other tends to open to women many positions which up to this time seemed reserved for young men.

This evolution has not been accomplished without conflicts or difficulties. Public opinion has followed it closely and has taken part for or against it. In spite of setbacks it appears finally to sanction the reform, the preparation of the baccalaureate which corresponds to the education of boys' schools and which opens the doors of the Facultes, tries to be victorious in the preparation for the diploma of secondary studies.

Inside the establishments for young girls, there is the same organization and discipline as in the lycees for boys. The regime of the boarding-school, day-school, tuition fees, agreement of scholarships, supervision; all are the same. Study-master a great many of whom possess ranks of superior education (certificates of license and diplomas of superior studies), direct and aid the pupils in their work; house matrons live with them in the dormitories and dining-halls. Just like the house-masters of the lycees and colleges for boys, these house-matrons are considered officers after a period of one year; they enter the ranks of secondary instruction.

This new feminine instruction, corresponding to that of the boys, since it could not be organized at the same time in all important cities, one was able to accomplish it early thanks to boys' establishments. Thus it is, to avoid creating a class in philosophy or in elementary mathematics in the lycees or feminine colleges, that the young girls have been permitted to enter these classes in the boys' schools already existing. This action



It results from what precedes that feminine secondary education

adapts two methods actually very distinct. One conforms to the idea of feminine education: intellectual culture, but without Latin or Greek, general education, accomplished. The other tends to open to women new positions which up to this time seemed reserved for young men.

This evolution has not been accomplished without conflicts or difficulties. Public opinion has followed it closely and has taken part for or against it. In spite of setbacks it appears finally to have won the reform, the preparation of the bachelier which corresponds to the education of boys' schools and which opens the doors of the Faculties. It is to be victorious in the preparation for the diploma of secondary

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was not taken without provoking some uneasiness.<sup>1</sup> The fears which were expounded were not justified; the experiences in this matter in other countries would have been able to show this. There is in this a principle for emulation and some new reasons for discipline freely wished for and consented to. The young girls, more studious than the young boys, very often try for a victory over them in their daily work and in their tests which are customary in our institutions. Boys find themselves obliged to apply themselves more earnestly; at the same time they feel themselves bound to be more polite than they ordinarily are among themselves. Nevertheless, certain of the better provinces accept still only with regret this common education of boys and girls.

The experiment having succeeded in the upper classes was little by little extended to all sections of the lycees and colleges, in the cities where there was no feminine secondary school. It has been the case since the ministerial letter of February 4, 1930, which nevertheless carries an important reservation in it. In order not to encourage free feminine instruction, it has been the rule, if the group of young girls reaches fifty units, the city must consent with the State to create a secondary course for young girls. One insists on reserving for feminine instruction its own establishments and in important centres, they already possess classes in philosophy and mathematics.

Since the same studies are pursued in the masculine and feminine schools, it was natural that the Superior Normal School of Ulm Street should open its doors to young girls as well as young men. It has been the rule for some years. Many of the candidates take part in the competitions in the section of the sciences or in the section of letters; one or two generally enter in each of these sections.

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Another innovation very recent, for it dates from 1930, is that young girls have access to the "concoure general" (general assembly). People know what this assembly is so peculiar to our French education and showing its united strength: it permits pupils of the higher classes in all the lycees and colleges of France and of the colonies to contest one another in a free composition, a formal composition, or a translation from a foreign language into French; the prize-winners are recompensed in a solemn distribution of the prizes which the President of the Republic is pleased to present. Up to last year, the schools for young girls had not contested. After some hesitation they were permitted to enter the tournament. The result proved that they were capable of furnishing some prize-winners and now and again those of the first rank.

The experiment is complete. Young girls are fit, as well as young men, for all the education of secondary instruction, as well in Greek and Latin as in Mathematics and Philosophy. They have perhaps even more rapid faculties of assimilation. The thing that is to be feared in this intensive education, stimulated so much by examination, is over-work. The young girl lends herself to study with more ardour than the young man, especially in the present age when she is beset by social duties. But this question of over-work applies to all secondary education. It has been the object of a thorough investigation ordered recently by the Minister of Public Instruction, M. Marraud. The tendency in all institutions of learning is to reduce the hours of class and to cut down the program. To enter into this question would be to depart from the time of our study; it would be necessary in treating it, to point out some comparisons with the schedules and programs of instruction in foreign countries. The peculiar thing to notice in France is that one does not wish schedules which are too full because one insists that the pupil



Another innovation very recent, for it dates from 1900, is that young girls have access to the "secondary general" (General secondary). People know what this assembly is as regards to our French education and knowing the United Kingdom: it permits pupils of the higher classes in all the lycées and colleges of France and of the colonies to contest one another in a free competition, a formal competition, or a translation from a foreign language into French; the prize-winners are recompensed in a solemn distribution of the prizes which the President of the Republic is pleased to present. Up to last year, the schools for young girls had not contested. After some hesitation they were permitted to enter the tournament. The results proved that they were capable of finishing some prize-winners and now and again those of the first rank. The experiment is complete. Young girls are fit, as well as young men, for all the education of secondary instruction, as well in French and Latin as in Mathematics and Philosophy. They have perhaps even more rapid facilities of assimilation. The thing that is to be feared in this intensive education, stimulated so much by examination, is over-work. The young girl finds herself to study with more ardor than the young man, especially in the present age when she is faced by social duties. But this question of over-work applies to all secondary education. It has been the object of a thorough investigation ordered recently by the Minister of Public Instruction, M. Berthelot. The tendency in all institutions of learning is to reduce the hours of class and to cut down the program. To enter into this question would be to depart from the line of our study; it would be necessary in treating it, to point out some comparisons with the schedules and program of instruction in foreign countries. The best thing to notice in France is that one does not wish schedules which are too full because one insists that the pupil



have leisure time for reading and individual work in the study-hall, if he is a boarding student, in his home if he is a day-student.

The young girl is indeed in the act of making herself equal to man to enter into superior instruction.

The thing which opens the doors of superior instruction is above all the baccalaureate, first examination of superior instruction, that is to say, provided it is admitted to the Faculty of Letters and Sciences of the University, provided it is drawn up by the Deans and necessarily directed by the teachers of superior instruction. This is an examination outside of secondary instruction<sup>1</sup> and not within the school as the diploma for the completion of secondary studies of young girls. The number of "candidats" (boy-candidates) and "candidates" (girl-candidates) has naturally increased each year with the number of pupils of the two sexes. It has been necessary to multiply the number of class rooms and the groups of examinations, to have a legion of examiners called. The baccalaureate has suffered from this same ardour which was used in winning it. Its secular prestige has been affected. It still remains, however, the best guarantee in judging the results of secondary studies. Beside it the Universities permit some other ranks to associate, but it remains, save for certain dispensations, the required measuring stick for obtaining the "licence d'enseignement" (licence for instruction) and the highest honors of all the Facultes. One understands the drawing-power which it has over young girls.

Today they fill our Universities where they sometimes make up a quarter or even a third of those enrolled.

It is for the Sciences and Letters that the feminine students seem

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1. This examination for the baccalaureate corresponds to our College Entrance Board Examinations.



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especially adapted. They often enroll in medicine, especially in the section of Pharmacy, which appears to correspond closely to the aptitudes of woman, to her qualities of order and precision. In the sciences our industrial institutions attract them. But it is in Letters that they are superior, especially in the sections of living languages.

They come to the University for practical studies, but also for studies of accomplishment, filled with the desire of instructing themselves which is fortunately increasing in the home of the young French girl. Also a great many have the legitimate ambition of acquiring truly higher education. There is also, a thing which is very rare, associate women professors of law and of medicine, the personnel of high instruction, from among which are recruited the professors of the Universities. One of these associate women professors today teaches on the Faculty of Medicine of Toulouse.

In the science there are still a few women who have been able to follow the illustrious example of Madam Curie, but in letters, where the doctorate is the title which permits one to become a professor, one has already seen more than one obtain "chairs in the Faculte", English at Lyon, German at Dijon are taught by women holding the doctor's degree.

Still more numerous, in letters and sciences, are the young women who prepare for fellowships. Formerly there were fellowships reserved for women, and there still exist four of them which are rightly feminine: in letters, history, mathematics, physical and natural sciences. Little by little all masculine fellowships have been opened to women (ministerial decree of May 17, 1924). The number of those admitted to the examination is limited, and it would permit women-candidates only if they proved themselves superior to the men-candidates. The situation has not presented itself, I hasten to say; but more and more women are taking their place among the chosen, especially in the fellowships of the living languages



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(English, German, Spanish).

With the fellowship having to assure a position to all the men and women who are received into it, the consequence of this admission of women in course reserved to men, is this; if there are no positions for them in the feminine schools, they have the right to become teachers in the masculine schools<sup>1</sup>. Formerly one often turned to men for instruction in the lycees and colleges of young girls. Now there is more than one woman teacher in the boys' lycees and colleges. If, as usual, one seeks to stop this procedure, one is pleased to learn that it does not present a serious problem. A valuable woman imposes her authority just as well in boys' schools as in girls' schools and knows how to make herself heard. One cannot only see this in the lycees and colleges but also in the primary superior schools.

This so rapid transformation of feminine education meets a need which is not peculiar to the French nation alone. Woman does not wish to be equipped only for playing a social role, she desires to have a part in highest educational degrees. Can she rise as high as man? Some defiant souls are still in doubt. Let us not judge too quickly and let us not censure this education under the pretext that up to now, genius has manifested itself only very rarely in the case of woman. Even if woman would content herself with going as far as possible in society, in education, or in her own home, the attainments which she has reached, her education would not have been in vain. Her moral worth is not diminished by clear thinking. On the contrary.

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1. Until recent years an American woman teacher studying in France said nothing about teaching in co-educational schools if she desired to be respected by her fellow students.



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With the fellowship having to assume a position to all the men and women who are received into it, the consequences of this education of women is obvious reserved to men, is that it shows an position for them in the teaching schools, they have the right to become teachers in the teaching schools. Formerly one often turned to men for instruction in the houses and colleges of young girls. Now there is more than one woman teacher in the boys' houses and colleges. It is usual, one needs to stop this procedure, one is pleased to learn that it does not present a serious problem. A valuable woman teacher can substitute just as well in boys' schools as in girls' schools and knows how to make herself heard. One cannot only see this in the houses and colleges but also in the primary superior schools.

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## EDUCATION IN THE FRENCH COLONIES

The history of education in the French colonies is very much like the story of education in the mother country. The Church and the teaching orders (Jesuits, etc.) in France, were the original educators. The Church and the "Jesuits" were firmly in control until after the French Republic was a reality. Since that time, the secular system has been developing there.

In the colonies, the sources in modern French education are the same for all French children. The sources for the natives vary according to locality. In some small communities it is common to find a school for one side of the race

### CHAPTER IX

## EDUCATION IN THE FRENCH COLONIES

Generally separated as these communities are, representing widely different conditions as regards both the native population and the French settlers, or colonists, they have been brought under one general administration, following the usual centralization policy of the French government. A department for colonial affairs was created in 1894, and a general plan of local administration has been passed in the same year. There is a resident governor, or other official, in each colony, who is appointed by the French government. In addition, a council of officials is appointed by the governor, and a legislative assembly, or assembly of representatives, is elected by the natives. The other colonies have representatives in the French legislature. The colonies are administered by the French government, and the colonies are represented in the French legislature. The colonies are administered by the French government, and the colonies are represented in the French legislature.

1. Paul Boyer, "Métropole et Colonies", Vol. 17, p. 274.



CHAPTER IX

RELATIONSHIP OF THE TWO SYSTEMS



## EDUCATION IN THE FRENCH COLONIES

The history of education in the French colonies is very much like the story of education in the mother country. The Church and the teaching orders (congreganistes), as in France, were the original educators. The Church and the "congreganistes" were firmly in control until after the Third Republic was a certainty. Since that time, the secular system has been displacing them.

In the colonies, the courses in modern French education are the same for all French children. The courses for the natives vary according to location. In some small communities it is common to find French children on one side of the room and native children on another. Where the communities are larger, separate schools for the colonists' children and the natives are in evidence.

"Widely separated as these possessions are, representing totally different conditions as regards both the native inhabitants and the French settlers, or colonists, they have been brought under one general administration, following the usual centralizing policy of the French government. A separate ministry for colonial affairs was created in 1894, and a general plan of local administration has been pursued in the several colonies. There is a resident governor, or other chief executive, in each who is assisted by an elected council, representative government being encouraged where circumstances permit. The older colonies have representation in the French legislature. Reunion Martinique, and Guadeloupe send each one senator and two deputies; French India, a senator and a deputy; Senegal Guiana and Cochin-China, a deputy each. The remaining colonies are represented only in the superior council of the ministry."<sup>1</sup>

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1. Paul Monroe, "Cyclopedia of Education", Vol. II, p. 675.



The history of the United States is a story of the growth of a nation.

from a small group of colonies to a great republic. The story is one of struggle and achievement. It is a story of the men who built the nation, of the ideas that guided them, and of the events that shaped the country. The history of the United States is a story of the growth of a nation from a small group of colonies to a great republic.

The story begins with the first settlers, who came to the New World in search of a better life. They found a land of opportunity, but also a land of hardship. The settlers had to learn to live with the elements, to grow their own food, and to defend themselves against the Indians. Over time, the colonies grew in number and in size. They developed their own laws and customs, and they began to assert their independence from England.

The story continues with the American Revolution, a war for independence that began in 1775 and ended in 1783. The colonists fought against the British, who had imposed taxes and restrictions on them. The revolution was a success, and the United States was born. The new nation was founded on the principles of liberty, justice, and equality. The story of the United States is a story of the growth of a nation from a small group of colonies to a great republic.



Thus we see that organization of the colonies is not altogether democratic. Democracy is further lacking in education as far as the natives are concerned. It has only been in recent years that natives have been educated at all save a selected few who were privileged to learn French in order that they might be of use to the government as interpreters.

Strangely enough the language problem has given the French government no little concern. This problem is most paramount, perhaps in African and Asiatic colonies. "Here is a problem which dominates all the others which for some time has been vigorously discussed, 'Shall the native schools employ the language of the country or the language of the mother country. Must one in Northern Africa, Madagasca, give instruction in Arab, in Malga, in Animate, or in French?'"<sup>1</sup>

Already in some colonies, the native language has been adopted for elementary instruction. There are many interesting arguments pro and con.

"Recently a pronounced tendency has shown itself in favor of the native speech."<sup>2</sup>

Let us examine some arguments in favor of teaching French. Once the classes are organized it will cost less to teach French because in teaching the native language, it will be necessary to take all the dialects, weld them into one and make a written language. This would not only take years but its worth is doubtful since the native language is limited in

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1. Georges Hardy, "Le problem de la langue vehiculaire dans l'enseignement colonial." INTERNATIONAL EDUCATION REVIEW Vol. III (1931/32) pp. 442-449. \*Author's translation.

2. Same article as note "1"; Mr. Hardy's sentence in his English resume.



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Obviously enough the language problem has given the

French government no little trouble. This problem is more

serious, perhaps in Africa and Asiatic colonies. "There is

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costly dialects. This would cost only a few years to

the world in general since the native language is learned in

1. "The French Language," by Georges Lefvay, in "The French Language,"

2. "The French Language," by Georges Lefvay, in "The French Language,"

3. "The French Language," by Georges Lefvay, in "The French Language,"

English Language.



its power of expression. It does not have modern ideas which the French so beautifully expresses even though one's French vocabulary may be limited. French is easily learned when properly taught. Some argue that the native language might sponsor revolutionary ideas and furthermore, the natives themselves want the French.

The arguments against the teaching of French and for the teaching of the native language are also many. Let us look at a few of them:

The natives do not possess a language intelligence which makes them capable of ever learning the French sufficiently to appreciate French culture and imbibe the French "esprit". Natives never fully understand politics and if they read French many wrong ideas about the government may be obtained from the reading of political tracts. A misunderstanding of French politics may lead to rebellion.

Thus the motherland has taken a few of the more intelligent natives, taught them French. These in turn have taught the native language to rulers of the French colonies. The masses of the natives who have been educated, have been taught a standardized native language and thus France has made her hold on her territories most "secure".

It does not seem to the writer that Democracy is the slogan of education in the colonies.



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## CHAPTER X

## THE PLACE OF THE LEAGUE OF NATIONS

## IN FRENCH SECONDARY EDUCATION



SECTION A

THE PLACE OF THE LADY IN THE NATION

IN THE SECONDARY EDUCATION



THE PLACE OF THE LEAGUE OF NATIONS IN FRENCH SECONDARY EDUCATION

In Chapter I, we endeavored to point out that France has held her educational system responsible for her rise to power in prosperity and for her sorrows in disaster. Thus after the World War we find her eager to promote international and lasting peace through the medium of the League of Nations. She believes that if the league is to have power and the respect necessary to attain power, the young people of all nations must be familiar with the principles and work of the League. They must be taught the spirit of international cooperation and be made to realize that this cooperation is the normal method of conducting world affairs. International cooperation, however, "can be accomplished if all join hands in the work and themselves give evidence of the spirit which they desire to inculcate into others. The manner in which this task presents itself is not the same in every case, and teachers in different countries must necessarily carry it out in different ways."<sup>1</sup>

France believes that there are certain circumstances which tend to facilitate her task in her particular taste. She claims that she has inherited from a long line of ancestors a tendency to interest herself in the aims and ideals of the League of Nations. Peace has always meant the greatest prosperity for France and the last world catastrophe has left not even the faintest desire for another war. Past wars, excluding the World War, have taught her that peace and security are necessary for the advancement of her civilization and culture. "Moreover, as the League has its seat at Geneva, a town which is partly French

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1. Anna Amieux, "Instruction on the League of Nations in France" League of Nations, Educational Survey, July 1929, p. 86.



In Chapter I, we endeavored to point out that France had held her educational system responsible for her rise to power in Europe and for her actions in Africa. Then after the war we find her eager to promote international and racial peace through the medium of the League of Nations. She believes that if the League is to have power and the respect necessary to attain peace, the youth leaders of all nations must be familiar with the principles and work of the League. They must be taught the spirit of international cooperation and be made to realize that this cooperation is the normal method of conducting world affairs. International cooperation, however, can be accomplished if all join hands in the work and struggles for the advancement of the world which they desire to inaugurate. The manner in which this task is carried out is of the same in every case, and countries in different countries must necessarily carry it out in different ways.

France believes that there are certain circumstances which tend to facilitate her task in her particular field. She claims that she has inherited from a long line of ancestors a tendency to express herself in the aims and ideals of the League of Nations. France has always been the greatest supporter of peace and the last world war has left her even the greatest desire for another war. Last year, excluding the year 1918, have taught her that peace and security are necessary for the advancement of her civilization and culture. Moreover, the League has the seat of peace, a town which is partly French. I am aware, however, that the League of Nations is a French League of Nations. Educational Survey, July 1932, p. 80.



and situated very near our frontier, and as French is one of the official languages used in the League's proceedings, this new institution is very real to us and very close in every way."<sup>1</sup>

The appeal of the League is especially great to the young people of France whose suffering, due to loss of family and homes, the horrors and misery of war and the shattering of the ideals of mankind, has instilled an ardent desire to make the future better than the immediate past. The desire for peace and security has gathered so great a momentum among the young people that several societies for the comprehension of the scope of the League's efforts and its ideals which are leading to international cooperation for the organization of world peace, have been formed.

These society groups of young people have created a national atmosphere which has tended to become more and more favourable towards instruction in international ideals as a secondary school requirement.

In order to meet this requirement, it is essential that France have teachers who are thoroughly familiar with the ideals of the League and who are convinced of its importance and the necessity of it being powerful. Admittedly such instruction will take time, but to awaken interest and ever keep the ideals of the League before the future rulers of France, the Ministry of Education began, in 1920 to include instruction concerning the League in the secondary school curricula. Teachers' associations have adopted resolutions favouring international cooperation. The

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1. Anna Amieux, Op. Cit., p. 86.



and attended very much our frontier, and as France is one  
of the official languages used in the League's proceedings,  
this new institution is very close to us and very close to every  
one.

The appeal of the League is especially great to the young  
people of France whose enthusiasm, due to loss of family and  
home, the horror and misery of war and the shattering of the  
ideals of mankind, has ignited an ardent desire to make the  
League better than the immediate past. The desire for peace and  
security has created a great enthusiasm among the young people  
that reveals another for the organization of the League of  
Nations. The League's efforts and the ideals which are leading to these  
national organizations for the organization of world peace, have  
been forced.

These schools groups of young people have created a national  
movement which has tended to become more and more favorable  
towards internationalism in international affairs as a necessary  
result.

In order to meet this requirement, it is essential that  
France have teachers who are thoroughly familiar with the League  
of Nations and who are convinced of its importance and the  
necessity of it being powerful. Undoubtedly such instruction  
will take time, but to awaken interest and ever keep the ideal  
of the League before the future youth of France, the Ministry  
of Education began, in 1920 to include instruction concerning the  
League in the secondary school curriculum. Teachers' associations  
have adopted resolutions favoring international cooperation.  
I. Anna Anderson, Op. Cit., p. 156.



movement is not confined to associations of state-controlled schools alone, but is in evidence among teachers belonging to private educational establishments.

In studying such an institution as the League of Nations, an introduction of technical facts and ideas is paramount. These necessary tools have been provided by means of a syllabus, that is, there is a syllabus for each branch or division of education; one for the lower elementary schools, one for the higher elementary schools, one for the secondary schools, and one for the universities. The rudiments are regularly given in each division, believing that review is necessary and desiring that none shall escape their contact. The League does not yet occupy the prominent place that France hopes it will in the near future, but already candidates for the primary school certificate and for the secondary school baccalaureate find themselves being examined on matters dealing with international relations, international law, international arbitration, the League of Nations and the World Court.

France has found it difficult to establish a course in the curricula which would list International Relations as an individual study. The reason is that she feels her school curricula are already so full that it is not possible to make any further additions. Thus the teachers in most cases find themselves bound to give their pupils only what is definitely prescribed in the syllabus. There are some, however, who, catching the spirit more than others, try to interpret history not in terms of wars and munitions, but to show the growth of civilization thriving best when peace was the ruling influence. But if we are to







"permeate all the child's surroundings" with the spirit of international cooperation so that he is thoroughly imbued with it, this spirit must find a place in his life in and out of school; his education in it must continue after leaving school.

This idea is well expressed by Anna Amieux in her article which has been quoted before in this chapter:

"The systematic participation of the schools was secured some years ago. It began with the campaign against books with a warlike tendency and is being continued by the publication in increasingly large numbers of primary and secondary school text-books on history, geography, morality, civics, object lessons and moral philosophy, written with a direct appeal to the minds and hearts of children and young persons, and designed to develop in them the spirit of international cooperation. There is every reason to believe that the first constructive efforts will become more numerous, that they will take a more definite form and will gradually extend to the various subjects in which instruction is given to pupils at different stages. As these efforts progress, they will bring about the creation in schools of an atmosphere favourable to the teacher's attempts to inculcate these new ideas, and also a gradual and inevitable change in the character of the teaching as a result of a new classification of the value of the various subjects, and of the priority which will be assigned to those of universal interest."<sup>1</sup>

Certainly such a program would mean no small evolution. The question that arises is, can this evolution be accomplished without risk? The French believe it can be accomplished, but the length of time necessary cannot be estimated. From the point of view of the outsider, the task has been barely outlined, for the foundations, which are being built in slow continental manner, are visible only in a few places.

In answer to the question, "Can this evolution be accomplished without risk?", many questions arise, the replies to which will be contributory to the solution. "Will young people of the post-war generation, in view of the appeal made to them on every side, succeed not only in acquiring the spirit of international co-operation but in retaining family and national traditions? Or will

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1. Anna Amieux, Op. Cit., p. 89.



"represent all the child's 'handwriting' with the spirit

of international cooperation so that he is thoroughly imbued

with it, this spirit must find a place in his life in the form

of schools; his education is in some measure after leaving

school.

This idea is well expressed by some writers in their articles

which have been quoted before in this chapter:

"The systematic participation of the schools was secured some years ago. It began with the campaign against books with a wrong tendency and its being continued by the publication of interesting large numbers of various and secondary school text-books on history, geography, civics, etc., and the like and the like of children and young persons, and the like to develop in them the spirit of international cooperation. It is every teacher to believe that the first comprehensive effort will bring more numerous, that they will take a more definite form and will gradually extend to the various subjects in which instruction is given in public and private schools. As these efforts progress, they will bring about the creation of a new atmosphere favorable to the teacher's attitude in instruction, and also a gradual and inevitable change in the character of the teaching as a result of a new classification of the value of the various subjects, and of the priority which will be assigned to those of universal interest."

Certainly such a program would have no small results.

The question that arises is, can this evolution be accomplished

without risk? The French believe it can be accomplished, but

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of view of the teacher, the task has been heavily weighed, for

the foundations, which are being built in new conditions require

and visible only in a few places.

In answer to the question, "Can this evolution be accomplished without risk?" many questions arise. The reply to which will be satisfactory to the solution. "Will young people of the post-war generation, in view of the appeal made to them of every side, succeed not only in acquiring the spirit of international cooperation but in retaining it and in making it a national tradition? Or will

L. Anna Jackson, Op. Cit., p. 120.



they insensibly abandon those traditions with all the essential virtues, the intellectual and artistic wealth and the wealth of sentiment inherent in those traditions? Will they also be able to guard against a vague ideology which, by causing them to abandon the severe and salutary discipline of struggle--a necessary condition in life and progress--may finally make them less capable of confronting and overcoming difficulties and of taking an effective part in devising equitable solutions?"<sup>1</sup>

The French themselves believe the task will take a very long time; but they are also firm in the belief that they have a formula which will prove its worth. The risks, they claim, can be avoided if we place the child in the natural environment of his family and his country, in such a way that his growing powers may expand into the larger circle, the circle of internationalism.

As a means of action, the French people have established numerous associations for the education of young people in the ideals of the League of Nations and the spirit of internationalism. Documents have been published for the benefit of teachers and students in training colleges and other schools of learning. Visual education by means of lantern slides and moving pictures has been undertaken. Definite efforts have been made in regard to internal relations. Exchange professorships and instructorships with other countries has been undertaken by such organizations as the International Federation of Teachers' Associations. Correspondence between children of different countries.<sup>2</sup>

Exchange of pupils with the special opportunities offered by way of scholarships and prizes to foreigners<sup>3</sup> gives an understanding

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1. Anna Amieux, *Op. Cit.*, p. 89

2. The writer himself enjoyed a correspondence with a French boy during his senior year in high school. Pictures of homes and one's family were exchanged. Letters were written, partly in the native language and in the foreign tongue.

3. Cf. APPENDIX A, pp. 4 & 7, in re to Mongolian and American students at Lycee Michelet.







obtained in no other way; it makes for a tolerance leading to the international spirit.

With the above means available for the promotion of internationalism, France is moving cautiously forward realizing that she is not yet sure of herself. She wants to be a leader in the League; she wants the coming generation to promote world peace. Undoubtedly she would do even more in her promotion if she could feel "secure".



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It has been suggested that the French system of education is based on the principle of the "école unique" (single school) and that the French system of education is based on the principle of the "école unique" (single school) and that the French system of education is based on the principle of the "école unique" (single school).

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## CHAPTER XI

THE PHILOSOPHY OF FRENCH EDUCATION

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1914-1915

THE UNIVERSITY OF CHICAGO



## THE PHILOSOPHY OF FRENCH EDUCATION

To have progressed this far in a thesis on French secondary education and not have given some of the French philosophy of education would not be possible. Nearly all the chapters have contained some of the philosophical phases. This is particularly true of chapters III and V, FRENCH TRADITION AND THE OLD REGIME and REFORMS SINCE THE WORLD WAR.

As we have previously stated under the heading, FRENCH TRADITION AND THE OLD REGIME, the old philosophy was based upon education for the elite. This ideal has embodied a training in a mind thoroughly disciplined and sensitized to precise distinction. The French believe in thorough training and mastery of the subject matter. Regardless of the subject taught, correct and precise French is required whether in oral or written form.

In the opinion of the writer, Jean Delvolve (Toulouse) in his article, "La Philosophie de l'education Francaise" has written a very interesting commentary on French educational philosophers, past and present. In the following pages the writer submits his translation this commentary which appeared in Vol. III (1931/32), pages 325-337, of the INTERNATIONAL EDUCATION REVIEW.



THE UNIVERSITY OF MICHIGAN LIBRARY

The main purpose of this book is to provide a comprehensive survey of the history of the University of Michigan from its founding in 1817 to the present. The book is divided into three main parts: the first part covers the early years of the university, the second part covers the middle years, and the third part covers the modern years. The book is written in a clear and concise style, and it is suitable for both students and faculty.

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THE PHILOSOPHY OF FRENCH EDUCATION

By Jean Delvolve

The question asked under this title is certainly not to define some ideal type of education claiming universality, but still not more to present simply an exact plan of the educational system of France today nor even to set forth objectively alone the tendencies that are the greatest or most powerful to be observed in modern French education. It goes beyond the fact of the present and takes in the whole of the pedagogical problem involved in the conditions connected with the development through the centuries of a reality which is called French Society or "esprit francais" the question offers itself to the mind of a philosopher who in this quality has the duty, not only to penetrate the meaning of the historical development, but also to interpret it and to try as far as in him lies to determine its future under the law of a universally human idea. The task of a simple historian would have been much easier and therefore better suited to the powers of the order. I shall not however evade the obligation of replying to the question such as it has been proposed to me and I shall try to do it by seeking to consider, from the point of view and according to the spirit of my country, some pedagogical truths followed by all rational minds.

## II

Every system of education turns on two connected axes, spiritual and social. From the spiritual point of view, pedagogy serves the rise of thought under its triple aspect, scientific, aesthetic, and philosophical; its aspiration is virtually universal. From the social point of view, it serves the characteristic development of a national organism and may in this sense become the instrument of different ends suited to each organism. The two functions unite closely in mutual reaction. The second bringing



The question asked under this title is certainly not to define a new ideal type of education claiming universality, but still not more to present simply an exact plan of the educational system of France today nor even to set forth objectively along the tendencies that are the greatest or most powerful to be observed in present French education. It goes beyond the fact of the present and refers to the whole of the pedagogical problem involved in the conditions connected with the development through the centuries of a reality which is called French Society or "esprit français". The question refers itself to the mind of a philosopher who in this quality has the duty, not only to penetrate the meaning of the historical development, but also to interpret it and to try as far as in him lies to determine the future under the law of a universally human idea. The task of a simple historian would have been much easier and therefore better suited to the powers of the order. I shall not however evade the obligation of replying to the question such as it has been proposed to me and I shall try to do it by seeking to consider, from the point of view and according to the spirit of my country, some pedagogical trends followed by all rational minds.

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into the combination the principles of individual difference; the social represents, in regard to the spiritual, a material setting, point of action, as well as a factor of limitation and control.

Let us glance on the social development of French education. Overlooking the obscure aspect of ethnical characteristics, it is important above all at this point to see in France the country in which, by the combination of circumstances, modern western civilization was first developed. In the province of the Gauls where Roman order and Roman culture had for a time revived, the feudal reconstruction of the social tissue, then the reconstruction of national unity took place more quickly than elsewhere. These conditions dominate, then, the social development of France and consequently the characteristic construction of its educational system. In France as in all western Europe education had for spiritual principles Christian idealism filled with the fruits of Hellenic speculation and also the direct tradition of Graeco-Roman culture, culture founded on a system of reason which was the result of the natural logic of the language from which it derives its synthetic, aesthetic, and practical character; for social principle the organization of the domain around the chateau, its head and centre, and the combination of feudal, ecclesiastic and communal elements in the development of the germ of nationality; but the French fact was that on these principles, under the protection of a unified national order early attained by the development of the royal power to a sufficient state of stability, a culture had the time to develop that was not limited to individuals or to casts, but was really infused into the mass of the social body. Precocious France, in spite of the inequalities of conditions and of privileges, and in spite of the varieties of provinces and dialects was able to enjoy as a whole, the flowering of this spiritual culture. In varying degrees the French social body has known a time of maturity where from the privileged nobility to the citizens, to the artisans, and even to the dull



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brain of the peasants there penetrated some light of a common spiritual life, born of Christian idealism and of Graeco-Roman rationality. It was this light summed up for the outside world in its centre, the court of Paris, which fascinated Europe in the century, called in our country, the century of Louis XIV.

From these general conditions of culture, the educational institutions have taken their own character. The unification of France favoured, in its Parisian nutshell, a concentration of the educational power which spread out into the ecclesiastical bounds of the provinces. Nourished in its home in the University of Paris and in a few other university centres which had sprung up sympathetically, the spiritual culture came back stronger to the social elements, communicated itself through the colleges which have gone out from the university centre to a mingled society of nobility and citizens who asked them for a common training of honest men; by the church and convent schools to a clergy which is only a class of citizens of another order idealistic in task, polished in learning and relatively exempt from the fanaticism of the obscure. It is this clergy alone - who without other preparation than their priestly training, without other aim than to transmit the rudiments of it - which fulfill in the little school as in the professor's chair the function of delivering to their sheep, whoever they may happen to be, something of their own proper intellectual acquirements.

An institution of a growing nature, spontaneously balanced, keeps closely to its original form. So it was with the French educational institution. In France the Christian Latin school bound to a socially wide-spread culture was able without altering its essential type to make great progress in an epoque when the movement of human thought had, however, changed to bases of intellectual experiment.



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## III

This modification is that which the expansion of mathematical reasoning brings to modern times, the roots of which have grown secretly in the course of antique civilization and through the middle ages while all the main parts of rational functions were still assumed by the ancient and fundamental rationality the result of the spontaneous logic of speech and in possession of the treasure of the representations constituted with the languages of the highest civilization. Having come to sufficient maturity, mathematical reasoning put into action with a singularly progressive rapidity a new fertile mode of intelligence, characterized by the direct and methodical analysis of the obvious fact and by the social collaboration required for its use; its fruit perpetually renewed is the whole of what we call the natural sciences.

The scientific work of research and discovery has been divided among the western nations according to individual vocations, that is to say, according to their characteristic manifestations of genius and the developments have not been merely parallel. The learned elite of all countries have worked connectedly and from this point of view science has shown without delay an international character. Without overlooking prejudice the characteristic difference of national spirit, the French characteristic under a reform which one may call at the risk of interpreting the term, the Cartasian rationalism.<sup>1</sup>

The Cartasian philosophy brings back, by the artifice of mechanism, the entire system of the sciences to the form of mathematical analysis and the latter to a simplicity of immediate evidence which Descarte wishes of superior universality to his mathematical application and which applies it without delay to the world of the spirit, renewing thereby the metaphysical

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1. The rationalism of Descartes.



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I. The rationalism of Descartes.



tradition of the Graeco-Christian tradition. The system of thought thus constructed represents under a striking theoretical form and has served to bring out a characteristic form of the modern French spirit, uniting with the philosophical spirit, the scientific spirit, and uniting with the objective analysis the elegance of order and clearness. I have qualified this evolved rationalism by the name of Descarte who most strongly illustrates it. It is more widely extended, however, than Cartasianism and plunges into the French soil deeper roots than those which the doctrine of a great philosopher could thrust into it. It results from the combination of the new scientific rationalism with the old mode of spirituality developed and refined in the French spirit by the favour of circumstances and times. It begins already to show in the alert naturalism which Rabelais opposes to scholastic pedantry. Later the eager speculation of Pascal shows an effect of it widely different from the Cartasian method and even Pascal by his celebrated opposition of the spirit of intuition, through the geometric spirit, has witnessed more expressively than Descarte a clear consciousness of this competition between two original types of human reasoning inaugurated with special ease by French precocity.

#### IV

The great fact of the manifestation of properly scientific activity and of its immediate connection with practical progress serving human needs, creates a new type of rational experiments; a type constituted to realize the acquisition of the methods of objective analysis, of sensible experience and that of the results already obtained by these methods. French education has never shown itself opposed to the introduction of the scientific pedagogical type, but it has brought about an original union of it with the



tradition of the Greek-Roman tradition. The system of thought thus constructed represents under a striking theoretical form and has served to bring out a characteristic form of the modern French spirit, uniting with the philosophical spirit, the scientific spirit, and uniting with the objective analysis the elegance of order and clearness. It has qualified this evolved rationalism by the name of Descartes who most strongly illustrates it. It is more widely extended, however, than Cartesianism and plunges into the French soil deeper roots than those which the doctrine of a great philosopher could thrust into it. It results from the combination of the new scientific rationalism with the old mode of spirituality developed and refined in the French spirit by the favor of circumstances and times. It begins already to show in the first materialism which Hobbes opposes to scholastic pedantry. Later the eager speculation of Pascal shows an effort at its widely different from the Cartesian method and even Pascal by his celebrated opposition of the spirit of intuition, through the geometric spirit, has witnessed more expressively than Descartes a clear consciousness of this divergence between two original types of human reasoning inaugurated with special ease by French personality.

## IV

The great fact of the realization of properly scientific activity and of its immediate connection with practical progress serving human needs, creates a new type of rational experiment: a type constituted by results the acquisition of the methods of objective analysis, of sensible experience and that of the results already obtained by these methods. French education has never shown itself opposed to the introduction of the scientific pedagogical type, but it has brought about an original union of it with the



verbal and fundamental type. The Cartasian rationalism taken in the large sense that I have defined has profoundly penetrated our educational institutions in which one sees serving as its introduction the learned congregation of the "Oratoire" and the grouping of chosen spirits which gather around the Abbey of Port-Royal.

In the building of the Abbey of Juilly l'Oratoire of France was founded in imitation of that of Italy, to serve for the preparation for the priesthood and thus to raise the intellectual and moral level of the Catholic clergy. Its founder Pierre de Berulle, a man of lofty character and high culture, knew how to recognize the as yet unknown genius of Descartes and insisted, we are told, on persuading the latter to write for the public. The pre-Cartasian wished to give a deep and clear general culture as a basis to the exercise of spiritual functions. Almost from its beginning the fame of the "Oratoire" made it add to its seminaries colleges for lay education, immediately appreciated by the aristocracy, for broad and cultural character of a teaching which made that of the colleges of the university and of the Jesuits seem out of date; the highest type of these establishments was realized by the college erected by Louis XIII as the Royal Academy. The pedagogical change introduced by them consists of renewing the ancient culture by direct return to the Greek sources and by substituting for the habitual use of a degenerate Latin<sup>1</sup>, the intelligent study of the texts of the great writers of Rome, in teaching starting with Latin as a beginning, the French language stabilizes in pure and precise forms and also in giving their proper place to the observation of facts and the mathematical method by a sober but solid teaching of history and the

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1. We are here reminded that the Latin of the Church was not classical Latin, the Latin of the Golden Age, but rather the Latin of the Silver Age most of which was used in the Vulgate of Jerome, the only Latin version of the Bible - which was made at the close of the fourth century - recognized by the Roman Catholic Church as authentic.



verbal and functional type. The verbal type is  
the large one that I have defined as primarily generated out  
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which would rather than the study of Port-royal.

In the building of the study of Latin literature of France  
was founded in relation of that of Italy, so that for the preparation  
for the priesthood and then to raise the intellectual and moral level of  
the Catholic clergy. Its founder Pierre de Perle, a man of Italy

character and high culture, knew how to recognize the need of a  
group of teachers and students, we are told, on purchasing the latter  
to work for the public. The pre-arranged wish to give a deep and  
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sciences. Besides, the "Oratorians" show a new care to give these different branches of instruction in such a way that they should be received joyously by the spirit of the scholar, desired by him, not submitted to by force.

It was by a program essentially of the same order that Petite Ecole de Port-Royal des Champs showed the same aspiration to restore spiritually of intelligence, an aspiration which was at this time that of the French genius itself and which united in the common task from Juilly to Port Royal scientific and meditative minds such as Berulle, de Condren, Lamy, Richard Simon, Pascal, Arnauld, Nicole, de Sacy. None of these widely different men was a follower of the imperious philosophy of Descarte and the Oratorian Malbranch, but with the latter they formed all together the transforming leaven of the culture and of the French mind into their special tradition, a transformation of which the Cartasian philosophy exhibits magnificently a speculative form.

Juilly and Port-Royal thus furnish the first types of an education that aimed at a rational general development, to which the different ranges, letters and sciences, offer only different applications and opportunities for exercise, the highest place being given besides to the training of the language which goes back to the most ancient and deepest source of human thought and serves most fully the synthetic function of thought and action. This type of education in which scholastic work was connected on the one hand with the spiritual tradition of a large and anciently cultured group and with the new rationalism that came from Descarte, gradually imposed itself upon the schools of ancient France as a whole and has constantly maintained itself with its essential characteristics in the course of the evolution of French secondary education. Qualified by the epithet of "classique", which expresses at the same time the idea of a certain degree of perfection realized and that the antique tradition by which the "esprit francais"



... Besides, the "Cypriotes" show a new way to give these  
different branches of investigation in such a way that they should be  
received joyfully by the spirit of the scholar, desired by him, and  
submitted to by force.

It was by a program essentially of the same order that Pétis-Bois  
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has been fed, it belongs like a hereditary jewel to the patrimony of France.

# V

The refined form of classical education was not calculated to extend itself to the education of the masses, unable to benefit by an advance in culture, which takes for granted in the teachers, a rare capacity for the philosophic adaption of training and in the pupils a course of study long enough to suit a combined exercise of different rational functions, in fact - and this is another important characteristic of the history of French education, - popular education in our country has long remained at a standstill. Fixed in embryonic form, more social than technically pedagogical the progressive modification of popular education, the early beginnings of it do not belong principally to France, but to nationalities of training less stabilized, of less ancient and less wide-spread culture; to countries strongly divided by the religious reformation where every sect needed to conquer and guard votaries by the means of pedagogical influence; to little countries who counted their citizens without difficulty and tended to make up for numbers by the education of all; to great countries, excited by the desire of a unity and power which the circumstance of their development have long refused them, who feel the need of an educational system that is able to rouse the masses of the nation.<sup>1</sup> To bring about the intellectual education of the masses, to make up for time and expense by means of early training that are rapid and education within the reach of teachers who are themselves from the people and with minds that have not received the traditional training. To this end the specially modern rationality the pure type of which is

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1. Germany, England and the United States?



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exhibited by scientific analysis, this second form of human reasoning lends itself much better than its first form, which is verbal, synthetic, and aesthetic. Simple experimental analysis under guidance is an easy exercise and very effective for common use in life. The elementary notions of experience well classified form knowledge promptly gained. As the ancient type of this elementary analysis transferred for the use of school boys from the analysis of learned men may be mentioned the *Orbis pictus* of Comenius, the venerable ancestor of "The Lesson of Things"<sup>1</sup> and let us notice well that in its general form the analytical and positive type of the formation of thought, perfectly calculated to promote popular education, finds itself besides connected with the marvelous development of science and in direct harmony with the needs which are appearing in all the ranks of society in a state of industrialized civilization, dominated by the material possibilities which science opens up.

In the nineteenth century, among the great nations it was to Germany and the United States of America that belonged the honor of walking at the head of technical progress and popular education. They have reached that honor by the path which I have indicated, in which they have the leaders of all the countries of the world contributing thus in remarkable fashion to the social development of humanity as a whole. But it is fitting to observe that this advance of civilized humanity towards the universalization of education reacts, not only in the popular level, but in all the levels of education, upon the type of culture which tends to strip itself of the characteristics which it holds from antique sources to develop in the direction of methodical and sensible experience of analysis and utility.

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opposition of this world-movement to the special educational situation created by the characteristics of French institutions and the French mind. But before setting forth this opposition, we must face again another aspect of the French "esprit," the one which concerns this remarkable power of modern reasoning to construct ideals endowed with the power of social modification.

## VI

Passing over, for brevity sake, the antique sources, I will sum up modern social idealism in two traits: first, it connects itself closely with the successive movements of connective life of which it furnishes interpreted representations and justifications; second, it develops itself in connection with Christian ideal, social by the ecclesiastical construction which holds it and places it in the European social edifice. One can follow step by step from the twelfth century this development of ideal forms in the setting forth of the doctrine of natural right, that is to say, a rationally universal right which as it develops in time affirms progressively its function of tracing pictures of future humanity, establishing final ideals - that is to say, proposing for human action earthly social ideals as substitutes for the Christian ideal of the Kingdom of God and the Church Triumphant.

France promptly stabilized and expanding in the social frame of a national Christian unity has not up to the eighteenth century any important part in this development in which the greatest workers were furnished by Italy, Holland, Germany and England. On the other hand, in the eighteenth century, French precocity produced a new effect: the usury of the government and the use of a vigorous and widely diffused reasoning caused bitter criticism to be turned on the established and social forms which the political doctrines of Grotius, Hobbes, or Spinoza are regarded by men of



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reflection no longer as utopias or as philosophic ideals, but as efforts of the reason struggling to produce a true system of politics capable of putting humanity in possession of its destiny. The political construction of Rousseau, effect and symbol of these mental attitudes, a synthesis logically cowardly, but in genius and beautiful, I compare to a sonorous vessel in which the dull murmur of the arguments of political philosophy are changed into resounding and moving affirmation, in which all awakened minds of humanity are called upon to recognize their universal wish. To this ideal, Condorcet<sup>1</sup>, facing death added a powerful touch, the vision of indefinite progress, and France, bearing witness by a revolution unique in the history of the Western world, bearing witness to the dynamic power of the social ideal, assumed in the world the role of herald of this idealism and more particularly of its democratic form.

From this point of view, the question of popular education takes an entirely new signification. Independent of all political contingencies, of all national utilities, the training of the mind appears as a superior thing, the possession of which by all is necessary to assure true democratic equality and the function of a republican state. The ideal of democratic education such as it is proclaimed by French genius and very different from the extension to the people of useful culture is set forth.

The right of all to intellectual means of entire mental training or right to complete education in spite of an apparent opposition which comes from the eddies of politics of the present moment. The characteristically social idealism is the direct heir of the old French spirituality. However, the tumultuous fluctuations which followed the bold and perhaps premature revolution accomplished by the country where monarchical and Christian order had realized the most profound harmony, brought it about

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1. Condorcet (1743-1794) - noted for his studies in metaphysics.



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that for almost an entire century the new ideal form remained unable to promote popular education and France absorbed by the struggle between her ancient struggle and her new aspiration confined herself to follow as if wearily the movement of progress and of universalization of primary education to which Prussia and Holland first had given in Europe a powerful impulse and later the United States of America, a marvelous expansion.

French pedagogy was awakened as if from lethargy by the blow of the disastrous war of 1870<sup>1</sup> under the necessity that she felt, the necessity of putting as soon as possible, the country on the level of the industrial and military progress of the victorious country and preparing at the same time an intelligent body of voters. The third republic created out of whole cloth a new system of obligatory primary instruction the spirited which govern this great and necessary creation was the spirit of national utility and of republican foresight. The type of education realized outside of the ancient forms of the French university still living however, in its Lycee and Faculte was the type already instituted outside of France and independently of her under the direct inspiration of scientific reasoning and of social utilitarianism.

## VII

This historical preparation which will be judged perhaps, at the same time, too elementary and too long, will permit me however, I hope, to set forth with brevity and clearness the problems offered to French education and the spirit which in my judgment must solve them. The fundamental factor of the problem is the duality of the superior and secondary teaching on the one hand, and primary teaching on the other. Duality of government without doubt as of two distinct, although adjacent, buildings; but also and above all, duality of method and spirit. One of the buildings shelters the

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1. Cf. Chap. I, p. 3.



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J. W. Cope, 1, p. 2.



tradition of a culture that is properly French, of original rationalism, the beginnings of which I have sketched through in cooperation with the Graeco-Roman and Christian tradition of the elements, philosophically worked out by scientific reasoning; the other, vast, new, and simple, has served to put into practice, for the purpose of rapid economical and useful education of the masses, methods established for the entire world by the leaders of popular education, a utilitarian culture, methods whose true parents are experimental analysis and the use of tables of results. I add that opposition of the two pedagogical types has still more reality than that of the two school organisms, for in secondary education, and perhaps already in high education, one can notice the intrusion of the modern type placed next to it not mingled with the ancient.

This opposition is at the root of difficulties and crises of French public education which for a quarter of a century have been attracting public attention. The crisis of secondary education, conflict of classical education and modern education, or dispute of the "humanities", question of the normal primary school, questions of equivalents and more generally all questions of project of reform today attached to the vague term, "ecole unique". Distresses and crises are not imaginary troubles. The conflict is real, profound, peculiar, I believe, to the French pedagogical system. It takes place between forms of culture that have worth and power, for if the classical type of high rational value has roots deep in the French mind, the modern type descended from scientific reasoning shown in disputable relationship to the forces which are visibly leading contemporary civilization. It answers the desire for the greatest return for the least net cost. It adapts itself to the first need of industry and to mechanical and precise character which distinguishes the new conditions of human life. French education is shaken by the conflict of two forces; it is a question to know if she will maintain herself on her own axis by



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reacting in the Cartesian fashion by a social extension of her rational spirituality to the dust produced not by science but by the industrialism that has come out of it or if she will let herself be turned away from it to mingle passively in the flood of world affairs.

### VIII

It remains to face, in the present state of the conflict, the possible solution from the philosophical discussion of which the question rises again. In favor of the unification of our educational system, a number of reasons and forces combine which it would be unreasonable to oppose. The duality is historically accidental and against it conspire in our country feelings that are unanimous at heart, although opposed in their tenet; for spiritual equality, equality of communion realizing in spite of the difference of gifts and condition the common superior destination of all rational races of men that equality is included in the essential aims of the French spirit not only by the effect of the classical Stoic-Christian inspiration, but also by that of the democratic idealism which flows out of it. To delay the effort of spiritual fusion, such and such a one will invoke motives of political opportunism or economic utility, but I wonder if there would be a conscience among us to deny as end and beginning the equality required for a communion of spirits which it is very difficult today to attempt to separate from a combination of intelligences. On the other hand, social forces of which I shall make the inventory, forces quite foreign to spiritual reasons concur, however, with them for the same effect of unification. By this convergence, unification appears as the order of destiny, but this order must be desired and not submitted to. To be lead and to be dragged are not necessarily two ways of arriving at one and the same end, and it is doubtful, when it is a question of the formation of the mind, that the same result is obtained, whether one submits to an effect of social mechanism or whether one goes forward voluntarily toward the desired end.



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The main trend of events is carrying France toward the unification of her educational system made at the expense of that which characterizes it among the educational systems of the world, at the expense of the cultural tradition still served today by its Facultes and Lycees, which goes back by the original intermediary of Cartesian rationalism to the verbal and synthetic culture of the antiquity of the countries about the Mediterranean. This unification will take place emphatically by the penetration into higher instruction of the analytic and utilitarian methods characteristic of our primary instruction, penetration beginning by the mingling and assimilation of programs, courses of studies, prizes, ways of training the teachers to the point of submerging and drowning, as far as lies in the power of educational institutions, the original type of national culture. In fact, the reform movements which are taking place sporadically under the title of "Ecole Unique", a vague term which flatters agreeably the ear of a democratic people, merely favors this mechanical leveling which tends by mingling under assimilation to reduce the system as a whole to its lowest level.

Towards this effect, moves the intense industrialism which follows the progress of experimental knowledge. It claims servants whom it can pay and by its results sees to extend the limits of enjoyment and to increase thus the desirability of the riches which enjoys it. The retirement of the formerly polished bourgeois society, the rise of a new class, whose easy circumstances, are quick to enter into possession of wealth which they are immediately able of conquering, cause types to be introduced into the higher instruction who ask of it a culture different from the one which it has traditionally dispensed. On the other hand the fine unitary educational systems, constructed in harmony with this modification of desires, by nations in full vigour and development, offer themselves as fascinating



The main trend of events is carrying forward the realization of her educational system made at the expense of that which characterizes it among the educational systems of the world, at the expense of the cultural tradition still carried today by its facilities and its cost, which goes back by the original intention of Cartesian rationalism to the verbal and synthetic culture of the antiquity of the continent about the Mediterranean. This tradition will take place emphatically by the connection into higher instruction of the analytic and utilitarian methods characteristic of our primary instruction, preparation beginning by the singing and examination of progress, courses of studies, prizes, ways of training the teachers to the point of substituting and drawing, as far as lies in the power of educational institutions, the original type of national culture. In fact, the reform movements which are taking place sporadically under the title of "School Reform", a vague term which educators represent the act of a democratic people, merely favor this methodical leveling which tends by changing water evaluation to reduce the system as a whole to its lowest level.

Towards this effort, moves the intense industrialism which follows the progress of experimental knowledge. It claims services from its own pay and by its results does to extend the limits of enjoyment and to increase thus the desirability of the riches which enjoy it. The retirement of the formerly polluted bourgeois society, the rise of a new class, whose very circumstances, are paid to enter into possession of wealth which they are immediately able to monopolize, seems types to be introduced into the high instruction who ask of it a culture different from the one which it has traditionally dispersed. On the other hand the fine university educational system, concentrated in harmony with this modification of desires, by nations in full vigor and development, offer themselves as fascinating



models, easily imitated, to those who direct our educational system. The spontaneous play of democratic politics acts in the same direction, preoccupied with votes it is natural that it seeks to profit in this matter from the attraction which the general idea of equality possesses, natural too that it should seek to flatter the desire for equality at the least expense and by the most convenient ways, the easiest of all to open the dykes to the current, promising equal participation of all according to their capacity in youthful knowledge. It is natural in short, that public powers, - wherever may be the government as far as they depend virtually upon popular judgment, - fear instinctively the extension to the masses of a vigorously critical liberal culture which finds in the French "esprit", a soil particularly suited to it. This culture, we must say, is formidable to the authority of suggestion and prestige, which from all times and in different ways, all forms of power have used. There is hardly any reason to expect that a modern state should renounce of itself, adding some spiritual power at the service of the temporal and should hasten the penetration of the masses by a culture that is deep and spiritually emancipating. To bring itself to that, it would have to experience the rise of the spirit upheld by the highest results of culture and it would be necessary that intelligence as Renan used to say should reach the greater part of the social masses.

I believe this junction possible in our country and through it an evolution of French education, better suited to the genius and history of the nation. It lies in the power of France to carry forward at once the unification of its educational organism and its democratic dream of complete education, on the one hand, by maintaining with a jealous strength the value and the type of its high instruction, by putting an end to the weak policy which is destroying them, to the politics of mixtures, assimilations and equivalents; on the other,



model, easily imitated, to those who direct our educational system. The spontaneous play of democratic politics acts in the same direction, propagating with force as is natural that it seems to profit in this matter from the attraction which the general idea of equality possesses, natural too that it should seek to liberate the desire for equality at the least expense and by the most convenient way, the easiest of all to open the eyes to the current, presenting equal participation of all according to their capacity in youthful knowledge. It is natural in short, that public power, - whatever may be the government as far as they depend virtually upon popular judgment, - bear instinctively the extension to the masses of a vigorously critical liberal culture which finds in the French spirit, a right particularly suited to it. This culture, we must say, is fundamental to the activity of suggestion and prestige, which from all time and in different ways, all forms of power have used. There is hardly any reason to expect that a modern state should renounce or itself, adding some additional power of the service of the temporal and should weaken the penetration of the masses by a culture that is deep and spiritually emancipating. To break itself to this, it would have to experience the rise of the spirit upheld by the highest results of culture and it would be necessary that intelligence as Heron used to say should reach the greater part of the social classes.

I believe this function possible in our country and through it an evolution of French education, better suited to the genius and history of the nation. It lies in the power of France to carry forward at once the evolution of the educational system and its democratic dream of complete education, the one hand, by maintaining with a jealous strength the value and the type of high instruction, by putting an end to the weak policy which has hitherto been the policy of mixture, assimilations and equalizations; on the other



by undertaking the real task, masked by the policy by repairing the accident of its pedagogical history. It is a question of connecting affectively, in progressive fashion, with the living sources of French university culture, the entire organism of the present primary instruction, that is to say, of training first in the universities, according to the same methods, with the same time of preparation and under the same conditions as the professors "agreges", a personnel superior body of teachers acting as the mold in which will be trained in their turn according to the same spirit by successive steps the teachers, destined to spread, in all its degress, among the people of France a real intellectual culture, and immense task which demand from the national determined to accomplish it, a firm and tenacious will and considerable financial effort. But will one ever speak seriously of a democratic reform of public education? That is to say, (as opposed to all utilitarian selection) of complete education of intellectual equality without facing the necessity of the progressive creation of a teaching body that is unified entirely formed according the spirit and by costly means by which the training of teachers of our secondary education profits today, the whole question lies in that. One will understand it better in proportion as time and reflection shall distinguish between the gestures of demigogues and the true conditions of democratic progress. By making such an effort, France instead of giving herself up to the pull of a pedagogical movement, of high social value, to be sure, from which she has drawn great profit, but whose source is foreign to her, France is in the position to take the initiative in a new movement capable of uniting usefully with the former in a world collaboration. Her quality, as eldest, imposes on her the new duty of guiding the intellectual development of Europe toward a goal beyond which that German writer of great value, Ratheneau called not long ago, the period of mechanization which our humanity is passing through, but with the ardent hope of going beyond it. She can, she must strive to realize in herself the



by undertaking the task, marked by the policy by regarding the  
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 of going beyond it. The only one that seems to realize in herself the



exemplary type of democratic education for all, founded on general culture, that is to say, on a training of the mind, which makes it capable of grasping rationally, beyond experimental analysis, and the means of material civilization, the intellectual and universal ends, the presentiment of which and the love of which, humanity has felt at all times and on the entire earth through the various forms of its religions, its arts and its philosophies.



extensive type of historical education for all, founded on general  
 culture, that is to say, on a training of the mind, which makes it  
 capable of grasping rationally, beyond experimental analysis, and the  
 means of material civilization, the intellectual and spiritual world,  
 the progress of which and the love of which, humanity has felt at  
 all times and on the entire earth through the various forms of its  
 religions, its arts and its philosophies.



CONCLUSION

In conclusion may we stress once more some of the outstanding points of our discourse and add perhaps a few we have not yet touched upon.

Modern French educational philosophy is attempting to do away with the dualism in its education and provide equality for all before instruction. These ideals may find realization in the "ecole unique". The chief requirements of the founders of the "ecole unique" are:<sup>1</sup>

- 1) In all elementary schools, identical instruction for all children.
- 2) In the secondary school; instruction in various studies with progressive differentiation and admission for all qualified pupils.
- 3) In the college; a system of comprehensive instruction which will afford the pupil--upon leaving the school with the usual certificate--the opportunity of further training in chosen branches of study.
- 4) For pupils at elementary schools, who will not attend secondary school, an extension of the period of compulsory attendance: evening school for apprentices and technical schools are also recommended.
- 5) The adoption of measures to found an association or society for all school teachers in the interest and for the furtherance of education.
- 6) Free education for all grades of society.

The French attitude towards religion and its connection with education is an interesting one. We have learned that definite time is set aside on Thursdays for the boys of the lycee to attend religious schools of their particular sect.

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1. INTERNATIONAL EDUCATION REVIEW, Vol. II for 1931/32, p. 293.



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"Religion is not taught as a subject in French schools. Religious and theological discussions have been more definitely eliminated from Morale by the reform (the Berard Reform). In two points only is there a relation between Morale and religion in the narrower sense; first, the teacher is to instruct the class that the name of GOD, the Creator of all life and perfect Being, is holy in whatever form the different beliefs and denominations may adore it; and second, the law of GOD, as implanted in the man's conscience and reason, must be obeyed."<sup>1</sup>

France feels that she owes herself the leadership that she has enjoyed so long in the world of culture. Her new philosophy tries to keep this leadership by education of the elite and at the same time bring about true democracy by giving equality of all before instruction. This equality will eventually change the elite from a moneyed class to those who are highly endowed mentally.

France herself feels that she is awakening and after much debate and many changes, she will undoubtedly arrive at a system which will be satisfactory to herself and be respected by the rest of the educational world.

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1. CARNEGIE FOUNDATION, Op. Cit.







The following bibliography for a study of Secondary Education in France since the World War does not pretend to be complete, but is, in the opinion of the author, sufficient for a limited study of this nature in which some attention to historic background is necessary. The list is arranged under two headings: Publications in French and publications in English.

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Amieux, Anna. "Instruction on the League of Nations in France."

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The author is "Principal of the Higher Training College for Women Teachers in Secondary Schools." She speaks authoritatively and enthusiastically in behalf of the League.

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A very interesting discourse emphasizing the need of a return to the classics if France is to maintain her high standard of culture.

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A short history of the education of young girls in France beginning in the nineteenth century and ending with the present reform. The position of women teachers is also made clear.

Enseignement Secondaire. "Horaires Programmes Instructions."  
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The following is a list of the names of the persons who have been elected to the office of the President of the United States.

1. George Washington  
2. John Adams  
3. Thomas Jefferson  
4. James Madison  
5. James Monroe  
6. John Quincy Adams  
7. Andrew Jackson  
8. Martin Van Buren  
9. William Henry Harrison  
10. John Tyler  
11. Zachary Taylor  
12. James K. Polk  
13. Franklin Pierce  
14. James Buchanan  
15. Abraham Lincoln  
16. Andrew Johnson  
17. Ulysses S. Grant  
18. Rutherford B. Hayes  
19. James A. Garfield  
20. Chester A. Arthur  
21. Grover Cleveland  
22. Benjamin Harrison  
23. William McKinley  
24. Theodore Roosevelt  
25. William Howard Taft  
26. Woodrow Wilson  
27. Warren G. Harding  
28. Calvin Coolidge  
29. Herbert Hoover  
30. Franklin D. Roosevelt  
31. Harry S. Truman  
32. Dwight D. Eisenhower  
33. John F. Kennedy  
34. Lyndon B. Johnson  
35. Richard M. Nixon  
36. Gerald R. Ford  
37. Jimmy Carter  
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37. Jimmy Carter  
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40. Bill Clinton  
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42. Barack Obama  
43. Donald Trump



Frieden, Pierre (Luxembourg). "La Pedagogie Francaise Contemporaine." International Education Review, 1931/32, Vol. I, pp. 111-129.

A modern treatise on French education dealing with the importance of such studies as Biology, Physiology, and Pathology; the problem of education in sexual matters is reviewed from the Catholic and the Secular phases; finally the psychology of education is considered.

Hardy, Georges (Paris). "Le Problem de la Langue Vehiculaire dans l'Enseignement Colonial." International Education Review, 1931/32, Vol. III, pp. 442-449.

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Lacroix, Maurice (Paris). "L'ecole Unique". International Education Review, 1931/32, Vol. II, pp. 273-293.

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Ladregt, Marie-Casimir. L'instruction Publique en France et Les Ecoles Americaines. Paris: J. Hetzel et Cie., Editeurs, 1882.

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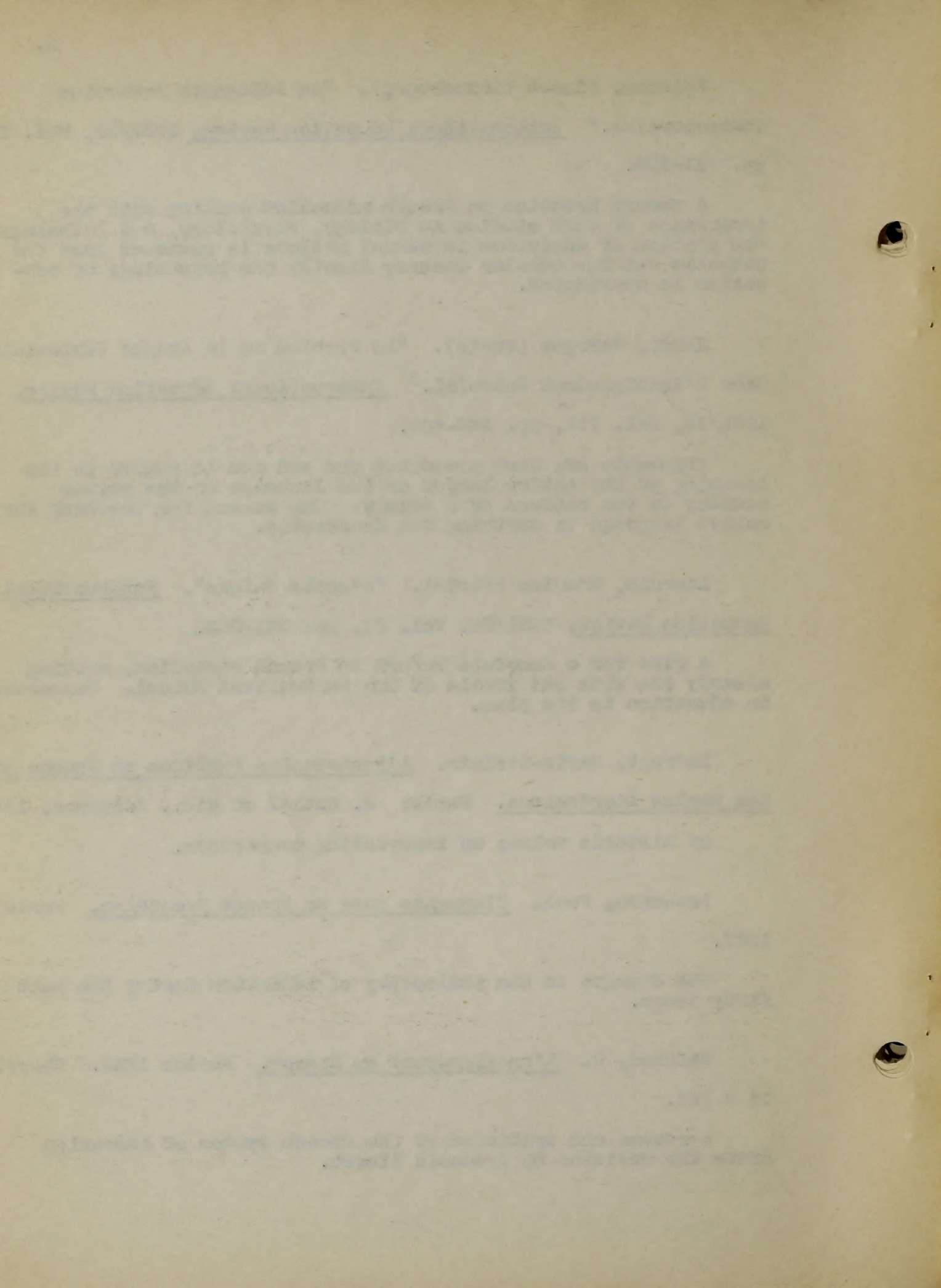
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1931), P. 175 ff.

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it will die if we do not return to the old classical foundation.

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1892.

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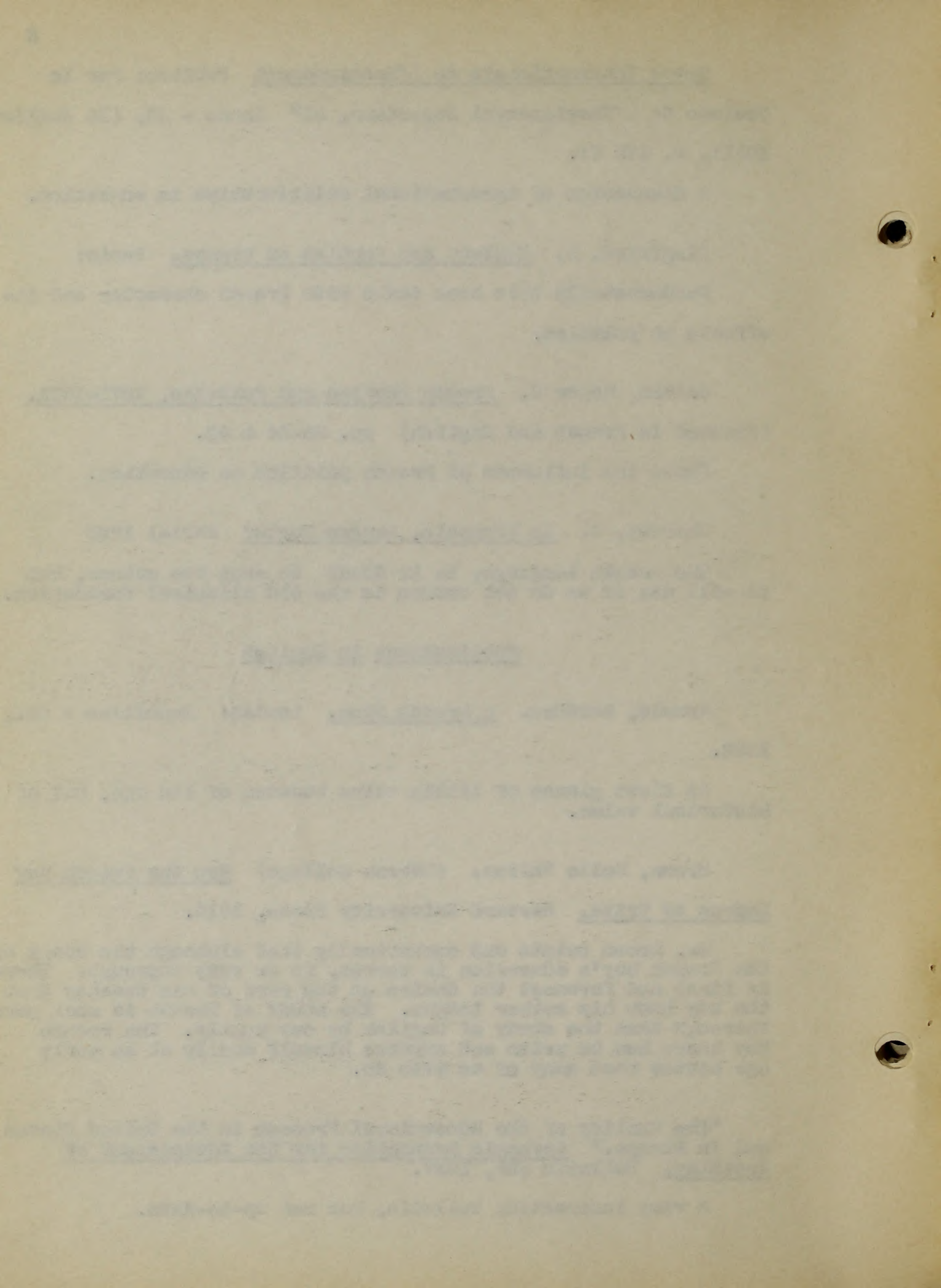
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the boy know his mother tongue. The study of French is much more  
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Farrington, F. E. French Secondary Schools. New York: Longmans, Green & Co., 1915.

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Foght, H. W. (and others) Comparative Education. "Studies of the educational systems of six modern nations," ed. Peter Sandiford. London & Toronto: J. M. Dent & Sons, Ltd., 1918. 500 pp.

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Hall, Sidney B. "Differences in French and American Secondary Education." The School Review, (May, 1931) pp. 372-382.

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A somewhat detailed account of the reform of secondary education initiated by M. Leon Berard shortly after the World War.



THE UNIVERSITY OF CHICAGO

DEPARTMENT OF THE HISTORY OF ARTS

OFFICE OF THE DEAN

CHICAGO, ILLINOIS

1950

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The situation of higher education at the beginning of the Berard Reform.

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Attention is called to the awakening of European educators to the fact that they are standing still while America is becoming noted for her science in education.



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A P P E N D I X    A

LYCEE MICHELET

Oration delivered at a banquet

of the

Association of Former Students of Lycee Michelet

by

Monsieur the principal DESPIQUES

February 3rd, 1927.



ALBERTA

THE UNIVERSITY OF

EDMONTON

OF THE

ASSOCIATION OF AMERICAN UNIVERSITIES

IN

EDMONTON, ALBERTA, CANADA

EDMONTON, ALBERTA, CANADA



My dear comrades,

I permit myself to use this word, although last year, you had in this place, to speak to you the principal of the lycee. Today, I have not abandoned my administrative functions, but I ought to tell you that I have sent my full and entire dues, that I have repurchased membership in the Association of the Former Students of Lycee Michelet because the union which I make with each house of education that the government of the Republic is willing to entrust to me is so profound, so intimate and so cordial, that I seek in every way to attach myself to it and I never find any better way than whether it be at Valenciennes, at Alger or at Michelet, to contract this little financial bond which ever unites us. Today it is not the Principal, it is, then, the Comrade who speaks to you.

Nevertheless, after having borne witness to the feeling that I have for this union, in which I always find the most potent comfort for my thankless task, I confess that the Principal reappears a little in the guise of a comrade and he is not able to refrain from informing you with a few words, of the life of the HOUSE during the year.

I must tell you that this year, (for I know that you are interested in your young successors), we have experienced some anguish. We were witnesses of this economic crisis which upsets the life of so many families and, consequently, of so many children who are entrusted to us. At the end of the last scholastic year, at the time when so many others were giving attention only to the joy of departure and rest in a beautiful country<sup>1</sup> instead of falling asleep in this repose, we permitted ourselves to be besieged by anxiety and worries. We were mindful of those poor little fellows who, during the vacation, with their parents anxious,

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1. Country as opposed to the city.







troubled, more than you believe, were obliged to weigh their chances for the future and to take inventory of their resources. During the entire vacation, I kept asking myself what I was going to find. And, in truth, on our return, we had the grief of seeing some children who had entered our school, with confidence in the future, obliged to leave us, in spite of the scholarship which the government had granted to them, because beside the sum of the day-scholar there was the livelihood of the child, there was the question of books, of a thousand little academic expenses, which mounted up and which bring it about, in certain families, that one is obliged to reckon with these little elements. I wish further to tell you, leaving to one side the method by which we have been able to succor these particular difficulties what have been, as in every year, the vicissitudes of our return. The Lycee Michelet, by virtue of its odd position between the suburbs and Paris, in this corner which is not of any township, neither of Vanves, nor Issy, nor Malakoff, nor Billancourt, is a house by itself, abandoned, isolated at the end of a great road about which people do not often think. Thus it is ever necessary for us to occupy ourselves with what is called recruiting, for I am a lover of warm houses, houses full of life; I love pigeon-houses from which one hears the warblings (of pigeons) and I fear cold houses, abandoned houses on the door sill of which people hesitate. Our fears have been vain, judging some of them by the results of the last reopening of school. We have had since the lycee has been in existence, only once the pleasure of surpassing the number of 1,000 pupils. That was in 1881 (45 years ago) the total of 1,006 pupils was attained. This year we have arrived at a total of 1,020 pupils. I shall not conceal from you that this result is due especially to the excellent, ancient and unimpeachable reputation of our HOUSE, to the grouping of eminent







teachers (professors) and outstanding masters who aid us in our efforts whose reputation is known everywhere and asserts itself for example, every year by the success in the examinations. In profiting by these elements of success, I have learned that, in the present upset of the entire world, it was necessary arrows, and consequently, it was thus necessary to seek this foreign element, coming from the four corners of the world and which is so greedy for French science and culture. I shall not hide from you that, something which may be the patriotism of my French heart, that I have not wished to neglect this source towards which my past experience had already directed me. You know that I have spent ten years of my life at Algiers as principal of one of the largest lycees of France; I had been obliged to come in contact there with some elements so different, so heterogeneous (differing in kind), so incongruous, and at the same time so easily assimilated that I wished to make this attempt in some manner, at Michelet.

I have spent then, during the last two or three years and also during these vacations, some long hours in engaging in a personal correspondence with some scattered correspondents a little over the entire world and I have arrived in creating, beside the natural clientele of the suburbs, of Paris and likewise from the province who come to finish their studies at Michelet, in order to urbanize (Paris-ize) themselves a little and adapt themselves to a new center, I have succeeded, I say, in creating, in expanding a foreign clientele which follows us, which desires to enter our school and which keeps its terms (as a probationer) in order to be in line for a place there. It can be said that the foreign clientele of Lycee Michelet is represented today by forty different states.

Permit me to tell you of the exploit of one of our last conquests. I wish to indicate to you the birth of a new state: the Republic of



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Mongolia. When the Minister of Public Instruction of Mongolia entered into his duties, he took care to inform his associates that he wished to provide occidental education....and immediately he wrote to Lycee Michelet. This is very curious, but it is a fact. The language of Mongolia does not resemble in any way the language of China or of Japan nor our own annamite. He learned how to find, very simply, (I wish indeed to believe by the interpretation of the School of Oriental Languages), the Lycee Michelet. Then four Mongolians were sent to us who are to become the first "scientific citizens" of the Republic of Mongolia. I must tell you that with their countenance which is a little hairy and savage, they gave us cause for a most deep surprise. They gave us another even greater surprise, namely that these children were our best students for four months, that they spoke French, they understood it admirably, they had no intermediary language. They entered directly from the Mongolian language into the French language. And among the other foreigners, how many distinguish themselves from their comrades only by their ardor to hold the first rank, even in French composition?

You see then that one can do some interesting things at the Lycee Michelet. These are the things to the attention of which I am inviting you in which I wish to interest you, for which I wish to create in you a passion.

These are the things by which our task of education so thankless, so dull, and so modest in its daily conduct magnifies and exalts itself. Consider that it is by this constant effort of all these instances, this gift of oneself without ceasing renewed that we are building for France, on one side good citizens, educated citizens, well brought-up pupils,







worthy of constituting the elite of the Nation, and on the other hand, as many friends of our country who, touched by the generous grace and enlightenment of her culture, make themselves forever the defenders of the French ideal. Citizens on the inside and friends on the outside, that is what we give to France without number by a permanent sacrifice. Is it not permitted to secondary instruction, of which the Lycee Michelet is one of the most outstanding establishments, to be proud of this result?

I will cite finally the second element which has permitted us to repeople the old Lycee. It is rightly that feminine element of which we offer to you this evening, one of the most gracious, one of the most gentle specimens in the person of Miss Paule Rougier "the first alumna of Lycee Michelet." She was at our house for a year, a charming pupil, with her childish face, a little austere, however; but what grace, what reserve and what application in study. It is I myself who, when she left us, thought of saying to her: "Come some winter evening and dine with your good comrades. You will see that they have good smiling faces: some young ones, others marked by age...some auburn hair, some gray hair, and some white hair, and more with no hair at all; but you will see what good children there are, the same as you felt yourself in a new family, and how quickly you will be tempted to join yourself to us as your new comrades. (For the upper classes (grandes classes) of Lycee Michelet are now opened to young girls). Then it was agreed between the Censeur (censor) and the the Proviseur (principal) she should come to the banquet and that immediately we would return her to her mama who waits for her down stairs.<sup>1</sup>

I enjoy telling you these little anecdotes. It is the joy of the House. That is why the House is always a large birdcage which is chirping.

I shall dare to tell you that, in these 1,120 pupils, there are more

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1. A young French woman even at the age of twenty-one might so be chaperoned.







than 500 boarders and I dare to tell you that in these five hundred boarders, there are more than 150 little children with ages less than ten years. We have our youngest little fellow, our little Benjamin, who is six and a half years old. To be sure, he is not the age of an entrant to boarding school! But his father and mother, absorbed by the struggle for life, are not able to give attention to him and have entrusted him to us. He was not old enough to be an entrant in the boarding house; but he is so nice, this little fellow, that I was not able to resist his smile, and thus I took him.

He plays some clever tricks on me. He had recently a little attack of the grip. I went to see him every day as did his comrades. One morning I saw his bed in disorder and could not find my young fellow (bambino). I went toward his neighbor on the right. I heard behind me a roar of fresh ringing laughter; it was my "bambino" who had hidden himself under the sheets and who wished to make his principal believe that he had taken to his heels (run away).

These are the little children who, each morning, when I am departing from my office on my way to the infirmary say to me: "Good morning, M. Principal, good morning M. Principal!" They take hold of the fingers of my hand and do not wish to let me go and I am obliged to say to them: "See here, give me back my hand, I must give it to the others."

It is a great pleasure to have to console, to flatter and encourage these little children; for this "bambino" in his sickness had only one regret; only one fear, that of leaving his work and, at the moment when he was put to bed, he cried warm tears because he did not have his Syllabaire (spelling-book) and his Abecedaire (alphabet-book).

It was necessary to show him his book in order to make him recover and smile once more while he recommenced his reading, in spite of the absence of his teacher.







You see then how much charm the task of the Principal has; for truly to receive the perfumes of all this youth, these smiles, this freshness, there is something to console you is a somewhat austere part of our task which is applied to the older ones, and those have the worry of the future.

I ought to tell you that among these 200 little students which make up part of our lycee, there is the basis of a prosperous future. That is why, at our last distribution of prizes, I asked Fernand Gregh to come and preside; I had an idea in the back of my head. I wished it to be the poet of the "Maison de l'Enfance" who should come to tell his pupils and their parents what the lycee had done for a comrade already touched by life. He did it with such grace, the flower of poetry, a sincerity, a familiarity of tone, and with such valor that he won all those present. With the assistance of M. Raymond Persin, our dear President, I have had this oration published in a charming little booklet. I sincerely regret not being able to offer it to you; for, being selfish, I use it as a means of propaganda, when I wish to win the hearts of those far away, even as in the case of this Republic of Mongolia about which I have just now told you, I have only to show the little blue booklet which has on its covers a picture of the divine view of the terrace of Michelet, and all hearts are conquered, even the most backward, even those of those hard Americans who never yield to sentiment! They look forward with anticipation and come to us. They enter the birdhouse where three years ago there was not a single one of them.

My dear comrades, I have spoken too long, but I wished to tell you how the HOUSE lives, how we insure life. I also wished to tell you: it is necessary for you to rekindle our old youthfulness, to associate yourselves with our task. We must not be left alone. You must not be







content to see us once a year and listen to us while you are thinking, "Will you finish soon?" You must think of us when we are separated, as I think of you, for if I do or if we make all these efforts in the common for the ideal which guides us, we also do it for you in a small measure because you have gone before us, because we have the duty of continuing your work, because we have the duty of following in your footsteps, because it is our duty to do you honor. Consequently, I beg of you, tomorrow, continue to be our fellow-workers, tomorrow consider making a little review of our relations, of all those whom you know and think of recommending our HOUSE, of asking us for the small-sized album of post cards which contain the marvelous views of Lycee Michelet and if it is a case of some new person a bit more recalcitrant, the oration of Ferand Gregh, of which I still have some copies on reserve.

I wish to excuse myself (for talking so long) and thank you with all my heart for your attention. I beg you continue it after this banquet.

I wish at the same time to thank once more our dear President, M. Raymond Persin, who is always so kind, so good, and so devoted in his attitude toward the HOUSE, and finally the illustrious President who is with us today, M. Colonel Rimailho, whom I have known a long time by reputation. In my career as a teacher, I taught history in the courses of Saint-Cyr and I have just now told him how, as a young teacher, I had had the good fortune of being united at an early age to his works, and how I had been able to understand very soon that his name would one day be historic. It is he. You have not waited, my dear President, to enter into History and it is a great honor for us to have a little of your glory among us today.







## APPENDIX B

### A P P E N D I X      B

#### A STUDY OF THE REQUIREMENTS FOR THE DEGREES OF BACHELIER, LICENCE-ES-LETTERS, AND AGGREGATION GRANTED BY SECONDARY SCHOOLS AND UNIVERSITIES IN FRANCE

By

J. F. Abel

Associate Specialist in Foreign Education



ALFRED H. H. H.

A STUDY OF THE EFFECTS OF THE  
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## BACCALAUREATE OF SECONDARY EDUCATION

The baccalaureat de l'enseignement secondaire (baccalaureate of secondary education) is obtained by passing an examination before a Faculty of Letters or of Sciences. The examination is divided into two parts and each part, comprised of both written and oral tests, corresponds, respectively, to the programs of the First class of the lycees and colleges for boys, and to those of the class of Philosophy or of Mathematics. The examining jury is made up of faculty members of higher education and of public secondary education institutions. Candidates for the first part of the examination must be at least 16 years of age, and none may be admitted to the second part that has not passed the first part in the preceding year.

This baccalaureate is very important. It marks the close of secondary education in France. It permits the holder to open and direct a private secondary school, and gives access to study in a great number of faculties in the institutions of higher education.

The course of study leading to the baccalaureate is offered by lycees and colleges and is 7 years in duration. The classes from lowest to highest are designated as Sixth, Fifth, Fourth, Third, Second, and First. The First class closes with the examination for the first part of the baccalaureate. Following that is the class in Philosophy or Mathematics which closes with the examination for the second part of the baccalaureate. Pupils are admitted to the Sixth or lowest class when they are about 11 years of age and have had 5 or 6 years of primary school training. Admission is usually by examination.



## REQUIREMENTS OF THE BOARD OF EXAMINERS

The Board of Examiners is a body of persons appointed by the Government to examine candidates for admission to the various schools of the Government. The Board is composed of persons of high standing in the community, and is empowered to make such regulations as may be necessary for the proper conduct of the examinations. The Board is also empowered to grant such exemptions as may be deemed proper. The Board is also empowered to make such regulations as may be necessary for the proper conduct of the examinations. The Board is also empowered to grant such exemptions as may be deemed proper.

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This 7-year course of the French secondary school is thorough and the work is difficult. At present the programs are of two kinds known as Section A and Section B. Section A is a Latin-modern language program and students begin the study of Greek in the Fourth class and carry it on through the First class. Section A' is also a Latin-modern language program but no study of Greek is either required or elected during the entire course. Section B is a mathematics-science program in which the pupils study neither Latin nor Greek but devote much time to modern languages, mathematics, and science. The baccalaureate may be gained by working in either section, that in letters and that in sciences are assumed to be exactly on a par.

A brief resume of the material taught in the different subjects in each class of a secondary school in France is as follows:

French.--21 hours in Section A; 16½ hours in Section B. Instruction in the language is thorough. In the first three classes the program is clearly progressive and includes the vocabulary, grammar, oral and written composition, and reading of selections from the best authors. In the last 3 classes there is much composition, analysis of the different forms of composition, a study of the history of the French language and literature, and explanation of the texts. The teacher is advised to lay out a 3-year program for the Third, Second, and First classes, which will include literature illustrative of the Middle Ages and the XVI, XVIII, and XIX centuries.

Latin.--31 hours in Section A, 30½ hours in Section A'. The study of Latin extends throughout the full 7 years. The first 3 years are devoted largely to acquiring a vocabulary, learning the principles of grammar and to the reading of easier texts. The instructions to the teachers are that by the close of the Fourth class the pupil must have a good vocabulary, the main principles of grammar and be able to translate without constant recourse to a dictionary or a grammar. In the following three years a dozen or more authors are studied, including Virgil, Horace, Tacitus, Cicero, and Caesar. The pupil is made acquainted with the life and ideals of Rome, its history, and the history of its literature. Latin in the Philosophy class includes a study of Seneca (extracts from the letters to Lucilius and from the Treatises on Morals.)

Greek.--Beginning with the Fourth class and giving a total of 14 hours in Section A. The last year of the course in Greek includes grammar, the history of the literature, and a study of such texts as Sophocles and Euripides.



This 7-year course of the French secondary school is through  
and the work is distributed. In general the program is of the kind

There are several 2 and 3 year courses. Section 1 is a 2-year course

Section 2 is a 3-year course and contains the study of French in the French

after the study is in French the first class. Section 3 is also a

Section 4 is a 3-year course and contains the study of French in the French

or French Section the entire course. Section 5 is a 3-year course

Section 6 is a 3-year course and contains the study of French in the French

Section 7 is a 3-year course and contains the study of French in the French

Section 8 is a 3-year course and contains the study of French in the French

Section 9 is a 3-year course and contains the study of French in the French

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Section 29 is a 3-year course and contains the study of French in the French

Section 30 is a 3-year course and contains the study of French in the French



History.--  $15\frac{1}{2}$  hours in both sections. The study of history is divided by classes as follows:

- Sixth - Ancient history, including Egyptian, Hebrew, and Greek.
- Fifth - Roman History to the Fall of the Western Empire.
- Fourth - Europe and France to the Hundred Years War.
- Third - Europe and France-- XIV, XV, and XVI Centuries.
- Second - Europe and France--the XVII and XVIII Centuries.
- First - Contemporary history to the XIX Century.

History and geography are combined and both are given for  $3\frac{1}{2}$  hours in the classes in Philosophy and Mathematics. They include a careful study of the history of France since the Revolution of 1848, and of French institutions and government; the economic geography of the World and a general view of the great economic nations.

Geography--6 hours.--Geography is taught for one hour each in all classes up to those in Philosophy and Mathematics, where it is combined with history as stated above. The outline for the classes is as follows:

- Sixth - General geography and that of America and Australia.
- Fifth - Asia and its islands, and Africa.
- Fourth - France and her colonies.
- Third - Europe, with special attention to Germany and Great Britain.
- Second - Physical and economic geography, anthropology.
- First - France and its contributions.

Modern language.--20 hours in Section A; 32 hours in Section B. The study of one or more modern languages is continued throughout the 7 years of the course. The first 3 years are given to acquiring a vocabulary and learning the principles of the grammar. Much attention is paid to correct pronunciation and the practical use of the language. In the next 3 classes the study of grammar is continued but the principal stress is laid on oral and written composition, reading of selected authors and the history of the language and literature. In the Philosophy and Mathematics classes the principal movements and ideas of the country in which the language is used are studied.

Mathematics, 20 hours in Section A;  $33\frac{1}{2}$  hours in Section B.--In the first classes the pupil learns fractions, simple interest, equations of the first degree, aliquot parts, square root and the simpler principles of plane geometry. In the next 3 classes there is some additional work in arithmetic but the main study is given to algebra including equations of the second degree, roots, progressions, logarithms, and to plane and solid geometry. In the Mathematics class, the student gives  $9\frac{1}{2}$  hours for that year and studies trigonometry, descriptive geometry, cosmography and statics. In the Philosophy class the student gives only 2 hours a week to mathematics.

Natural Sciences.-- $17\frac{1}{2}$  hours in Section A, and 21 hours in Section B. The study of natural sciences is carried on throughout the 7 years of the course. Roughly, it is distributed by classes as follows:



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Sixth - Zoology, the human race, vertebrates.  
 Fifth - Zoology and botany.  
 Fourth - General geology.  
 Third - Anatomy and physiology of human beings.  
 Second - Physics and chemistry devoted mostly to the study of heat, and the elements.  
 First - A study of light and electricity in physics, and of the metals in chemistry.

The classes in Philosophy and Mathematics study periodic movements and electricity in physics, and continue the study of chemistry to include the general laws of chemical combination, and the principles of organic chemistry. They study also the physiology and anatomy of animal and plant life, the general characteristics of living organisms, and the evolution of living beings.

Art.--The programs call for one-half hour common to both Sections in the Third; and one-half hour each in the Second and First, elective for Section A and required for Section B. Geometrical drawing is taught in connection with mathematics in the Mathematics class.

Instruction does not in any way deal with the history or nomenclature of art but with a direct study and analysis of the most expressive works of the great artists.

Third - The Renaissance.  
 Second - The XVII and XVIII Centuries.  
 First - The XIX Century.

#### BACCALAUREATES GRANTED BY THE UNIVERSITIES OF FRANCE.

The universities of France grant the following listed baccalaureates:

- (1) The baccalaureate en droit (in law) to those that have the baccalaureate of secondary education, study law in a university for two years, and pass two examinations (written and oral).
- (2) The baccalaureat en theologie catholique (in Catholic theology) to holders of the baccalaureate of secondary education (in letters) that have given two years of university study to philosophy and one year to theology.
- (3) The baccalaureat of theologie protestante (in Protestant theology) to holders of the baccalaureate of secondary education (in letters) that have given four years of study to theology. Granted by the University of Strasbourg.
- (4) The baccalaureat of theologie protestante (in Protestant theology) after three years of study beyond the baccalaureate of secondary education (in letters). Granted by the Free Faculty of Protestant Theology of Montpellier.







LICENSE IN LETTERS  
(Licence es lettres)

The licence es lettres (license in letters) is granted by a faculty of letters in a university, to a student who holds the baccalaureate of secondary education or its equivalent, has attended the university for at least four semesters, and has been granted four certificates of higher studies (certificats d' études supérieures). The certificates of higher studies in letters are of two kinds: Those that are licenses for teaching in secondary schools, granted by all the faculties; and those of free higher studies, the number and nature of which vary in the different faculties. A certificate of higher studies may be granted after one semester of study to any student, without regard to nationality or previous training, who passes the written and oral examinations. In case a student has not presented the baccalaureate of secondary education or its equivalent for admission, he may be given not more than three certificates of higher studies and thus is prevented from attaining the license in letters.

An example of the kind of course required for a certificate of higher studies is that for the certificate of higher studies in philosophy offered by the University of Paris. The subjects are: general history of philosophy; psychology; general philosophy and logic; and morals and sociology. (These may be credited toward a license to teach in secondary schools.) In addition, there are the history of ancient philosophy; history of modern philosophy; history of philosophy in its relation to the sciences; sociology; esthetics and science of art; and the science of education.

The University of Paris offers certificates of higher studies in philosophy, letters, history, geography, and in each of the modern languages; German, English, Arabic, Spanish, Italian, and Russian. The other universities of France offer them in various subjects.







In attaining the license in letters, one of the four certificates of higher studies may be replaced by any one of the 12 or more diplomas or certificates of equivalent value issued by the universities of France. Foreign students may offer degrees or diplomas earned in the countries from which they came, for not more than two of the certificates of higher studies.

#### THE AGREGATION (L' Agregation)

In principle the professors in the lycees for boys should have the title of agregé. The agregation is a highly specialized competitive examination in some one of the following subjects: Philosophy, letters, grammar, history and geography, modern languages (English, German, Spanish, Italian or Arabic), mathematics, physics and chemistry, and natural sciences. Preparation for the examination requires many years of hard study. The candidates must meet written and oral tests of a very high level. They should have acquired as preliminaries a license for teaching (Licence d' enseignement)<sup>1/</sup> and the diploma of higher studies (Diploma d' etudes superieures)<sup>1/</sup>. They should also have had pedagogic preparation given both theoretically and by a professional apprenticeship of at least three weeks in a lycee.

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<sup>1/</sup> The licence d' enseignement (license for teaching in secondary schools) is obtained in much the same way as the licence es lettres (license in letters) except that the aspirants are subjected to a stricter regime of study. They must take out four certificates of higher studies in any one of four groups of subjects as follows:

- A. Philosophy: (1) general history of philosophy; (2) psychology; (3) logic and general philosophy; (4) morals and sociology.
- B. Letters: (1) Greek studies; (2) Latin studies; (3) French literature; (4) grammar and philology.
- C. History: (1) ancient history; (2) history of the Middle Ages; (3) modern and contemporary history; (4) geography.
- D. Modern languages: (1) classical literary studies; (2) foreign literature; (3) philosophy; (4) practical studies.

The diploma d' etudes superieures (diploma of superior studies) is taken out in any one of four groups of studies; philosophy, history,







and geography, the classical languages, and modern foreign languages. No condition of title, age, or nationality is imposed on the candidates. They need be only matriculated students. The examination varies according to the nature of the diploma. It always comprises a public discussion of a written memoir on some subject agreed to by the Faculty, and the explanation of texts.

Since the agregation de l'enseignement secondaire des jeunes filles (agregation for secondary instruction of girls) is becoming very similar to that for boys, it is unnecessary to give a special account of it.

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Opinions differ greatly as to the relative worth of the baccalaureate which marks the completion of the secondary school in France and the diploma of graduation from a senior high school in the United States. Some of the colleges and universities in the United States grant the holder of the baccalaureate admission to the junior year. The Bureau of Education has adopted no fixed rule but handles on its individual merits each case presented to it. It has in no case advised that the holder of the baccalaureate be given standing higher than an admission to the sophomore year.

For the baccalaureate in law, Catholic theology, and Protestant theology, students may be credited, course for course, for the work they did in the universities of France. The same policy may properly be pursued for the license in letters.

The holder of the agregé should be prepared to do good graduate work in a university in the United States.

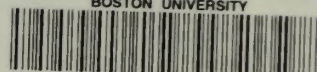


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Webster, F. Champlin  
Secondary education  
in France since the  
World War.

Thesis

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